



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

R.B.R.

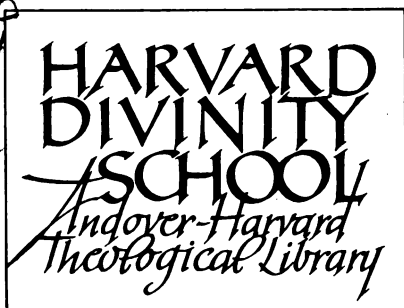
BS

2555

.A64

1836

U. 2



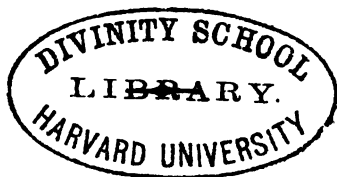
o

CONVERSATIONS
WITH
CHILDREN
ON
THE GOSPELS;

CONDUCTED AND EDITED

BY A. BRONSON ALCOTT.

VOLUME II.

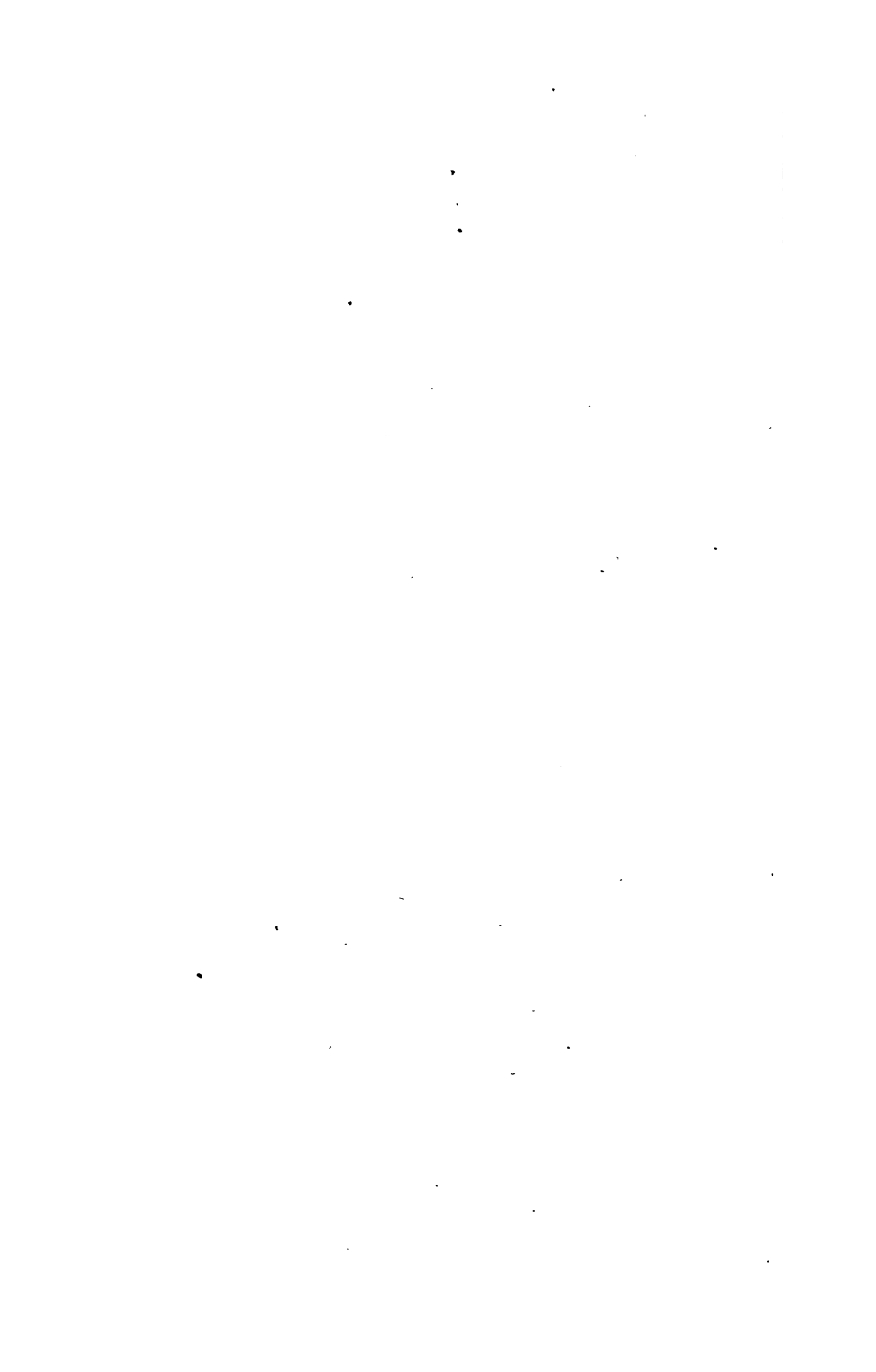


BOSTON:
JAMES MUNROE AND COMPANY.
1837.



ADVERTISEMENT.

The third volume of this series is in progress, and will appear in the autumn of the present year.



RECORD
OF
CONVERSATIONS ON THE GOSPELS,
HELD IN
MR. ALCOTT'S SCHOOL;
UNFOLDING
THE DOCTRINE AND DISCIPLINE
OF
HUMAN CULTURE.

Except a Man be converted and become as a little Child—be born again
—of water and of the Spirit, he cannot see—nor enter into—the
kingdom of Heaven.

JESUS OF NAZARETH.

VOLUME II.

BOSTON:
JAMES MUNROE AND COMPANY.
1837.

Entered, according to Act of Congress, in the year 1836,
By A. BRONSON ALCOTT,
in the Clerk's Office of the District Court of the District of Massachusetts.

CAMBRIDGE PRESS:
METCALF, TORRY, AND BALLOU.

CONTENTS.

Page.

CONVERSATION XXIII.

INSPIRATION OF THE AFFECTIONS.

FAITH.

Practical Value of the Conversations. — First Disciples of Jesus, from the Sacred Text. — Faith in Spirit. — Example. — Affability. — Idea of Conversations. — Idea of Sermons and Ministers. — Fraternal Affection. — Names of Jesus. — Emblem of Intrepidity. — Guilelessness. — Spiritual Phenomena. — Intuition of Spirit, 1

CONVERSATION XXIV.

SPIRITUAL REFINEMENT.

CHASTITY.

Marriage Festival at Cana, from the Sacred Text. — Affability. — Human Supremacy. — Views of Phenomena. — Idea and Emblem of Purity. — Views of Phenomena. — Intermision. — Origin and Cause of Miracles in Spirit. — Types of Miraculous Agency. — Apprehension of Phenomena. — Type of Marriage and Chastity. — Recorder's Remark, . . . 10

CONVERSATION XXV.

INSTINCTIVE INSPIRATION.

ENTHUSIASM.

Purification of the Temple, from the Sacred Text. — Idea of Indignation. — Emblem of Indignation. — Moral Intimidation. — Awe. — Dramatic Emblem. — Religious Enthusiasm. — Self-Purification. — Worship, 19

CONVERSATION XXVI.

IMMORTALITY OF SPIRIT.

RESURRECTION.

Review. — Jesus in the Temple, from the Sacred Text. — Dominion of Sense. — Immortality of Spirit. — Theories of Corporeal Reappearance. — Revival of Reminiscence and Faith. — Spiritual and Material Reality. — Transfiguration of Matter. — Subordination of Body in Death. — Idea of Immortality, 23

CONVERSATION XXVII.

ANALYSIS OF THE HUMAN SPIRIT.

HUMAN NATURE.

Mission of Jesus, from the Sacred Text. — Significance of the *Passover*. — Conditions of Self-Insight. — Intuition of Duty. — Aspiration after Holiness. — Christ in the Soul. — Faith in Humanity. — Inability of Unbelief. — Spiritual Blindness. — Subsistence of the Human Spirit on Holiness. — Absolute Good. — Phenomenal Existence of Evil. — Good and Evil. — Eternity of Holiness. — Immortality of Holiness. — Religion. — Trinity of Powers in Conscience. — Order of Spiritual Growth. — Instinct. — Faith. — Imagination. — Reason. — Fruits of Spiritual Growth. — Truth. — Good. — Beauty. — Elements of Absolute Being. — God. — Elements and Products of Human Nature. — Destiny of Humanity. — Irregular Growth of Powers. — Allegory of the Human Faculties. — Synthesis of Being, . . . 26

CONVERSATION XXVIII.

RENOVATION OF SPIRIT.

REGENERATION.

Review. — Immortality. — Interview between Jesus and Nicodemus, from the Sacred Text. — Idea of Nicodemus. — Faith and its Emblem. — Renewal by Faith. — Spiritual Birth. — Renovation. — End of Human Life. — Renovation of Life. — Holiness of Infancy. — Prayer. — Fallen Spirits. — Perversion of Childhood. — Infancy as Emblem of Holiness, 39

CONTENTS.

v

CONVERSATION XXIX.

RESTAURATION OF SPIRIT.

SPIRITUAL RENEWAL.

Idea of the Supernatural. — Interview between Jesus and Nicodemus, from the Sacred Text. — Type of Retribution. — Naughtiness. — Imaginative Faith. — Ideality of Jesus. — Sense of Supernatural. — Restoration. — Idea of Spiritual Renewal. — Peccability of Childhood. — Emblem of Spiritual Agency. — Type of Self-Sacrifice. — Type of Conscience. — Open-heartedness, 47

CONVERSATION XXX.

SPIRITUAL UNION.

FAITH AND LOVE.

John's Testimony to Jesus, from the Sacred Text. — Efficacy of Faith. — Supremacy of Spirit. — Paternal and Filial Union. — Perpetuity of Spirit. — Idea of Death and Heaven. — Type of Spiritual Union. — Faith in the Supernatural. — Supremacy of Faith. — Retribution. — Spiritual Union, 56

CONVERSATION XXXI.

SPIRITUAL INTREPIDITY.

COURAGE AND PUSILLANIMITY.

Imprisonment of John the Baptist, from the Sacred Text. — Spiritual Restraint. — Moral Courage. — Power of Reproof. — Connexion between Self-Indulgence and Cowardice. — Repentance. — Emblem of Self-Indulgence. — Spiritual Illumination, 63

CONVERSATION XXXII.

SPIRITUAL PURITY.

HOLINESS.

Interview between Jesus and the Woman of Samaria, from the Sacred Text. — Emblem of Holiness. — Blindness of Sensualism. — Materialism of the Outward Senses. — Sensuality. — Emblem of Spiritual Purity. — Emblem of Sensuality. — Fruits of Purity. — Fruits of

Impurity. — Spiritual Renewal. — Perpetuity of Holiness. — Weariness of Spirit. — Spiritual Purity. — Immortality, . . . 69

CONVERSATION XXXIII.

SPIRITUAL WORSHIP.

PRAYER AND PRAISE.

Conversation of Jesus with the Samaritan Woman, from the Sacred Text. — Immortality. — Emblem of Holiness. — Idolatry. — Spiritual Worship. — Sincerity. — Idea of prayer. — Actual Prayer. — Responsive Prayer. — Ritual of Worship. — Prayer of Faith. — Forgiveness. — Dramatic Prayer. — Devotion to the Holy. — Idea of Universal Adoration and Praise. — Reverence of the Godlike in Conscience. — Reverence of Humanity. — Reverence of the Invisible. — Admiration of Nature. — Spiritual Awe. — Supremacy of Spirit over Nature. — Worldliness. — Release from the Flesh. — Instinct of Adoration in Infancy. — Subject, . . . 73

CONVERSATION XXXIV.

SPIRITUAL SUBSISTENCE.

DUTY.

Conversation of Jesus with his Disciples, from the Sacred Text. — Emblem of Spiritual Excellence. — Piety. — Philanthropy. — Spirituality. — Spiritual Obedience. — Practical Duties. — Temperance. — End of Life. — Diffusion of Good. — Self-Knowledge, . . . 89

CONVERSATION XXXV.

QUICKENING AGENCY OF SPIRIT.

REANIMATION.

Healing of the Nobleman's Son, from the Sacred Text. — Sensualism. — Spiritualism. — Spiritual Faith. — Healing Agency of Faith. — Faith and Reason. — Pictures of the Curing. — Revival of Consciousness. — Divine Radiance. — Primal Holiness or Depravity. — Sympathetic Faith. — Ideal Physician. — School for Physical and Spiritual Culture, 93

CONTENTS.

vii

CONVERSATION XXXVI.

SUPREMACY OF SPIRITUAL FORCE.

AWE.

Reading in the Synagogue at Nazareth, from the Sacred Text. —
Awe. — Moral Fearlessness. — Forbearance. — Self-Reproof. — Awe
of Innocence. — Natural in the Supernatural. — Preaching. — Preju-
dice and Partiality. — Moral Influence, 103

CONVERSATION XXXVII.

INSPIRATION OF GENIUS.

DIVINE ELOQUENCE.

Jesus teaching on the Sabbath at Capernaum, from the Sacred Text. —
Effect of Eloquence. — Person and features of Jesus. — Gravity and
Sincerity. — Seriousness and Soberness. — Eloquence. — Spiritual Per-
version. — Spir-itual Doctrine. — Agency of Faith. — Thought and
Language. — Genius. — Supernatural in Conscience, 119

CONVERSATION XXXVIII.

SPIRITUAL INFLUENCE.

EXAMPLE.

Review. — Sense of the Supernatural. — The Miraculous Draught of
Fishes, from the Sacred Text — Emblem of Spiritual Force. —
Example. — Amusement. — Emblem of Cruelty. — Idea of the Mira-
cle. — Emblem of Providence. — Pictures of the Scene. — Impres-
sion of Holiness. — Astonishment. — Subject. — Cruel Sports, 120

CONVERSATION XXXIX.

SENSUALITY OF SPIRIT.

SELF-INDULGENCE.

Review. — Casting out of the Unclean Spirits, from the Sacred Text.
— Unclean Spirits. — Ideas and Emblems of Unclean Spirits. — Gene-
ration of Unclean Spirits. — Generation of Demons or Devils. —
Sensuality. — Transformation of Appetites into Passions. — Self-Accu-
sation. — Phases of Appetite and Passion. — Cause of Insanity. — Self-

Denial. — Self-Mastery. — Reputation. — Application of the Subject.	
— Theory of Demoniacal Possession,	139

CONVERSATION XL.

SPIRITUAL INVIGORATION.

HEALING.

Healing of Peter's Wife's Mother, from the Sacred Text. — Gratitude.	
— Healing Power of Faith. — Moral Influence. — Functions of Spirit.	
— Efficacy of Faith. — Quickening Agency of Faith. — Ministry of Punishment. — Example. — Appetites and Passions. — Evil Speaking.	
— Self-Indulgence. — Illustration of Self-Mastery. — Love and Sympathy. — Subject,	146

CONVERSATION XLI.

MINISTRATION OF SPIRIT.

PHILANTHROPY.

Itinerant Ministry of Jesus, from the Sacred Text. — Prayer. — Practice and Forms of Prayer. — Miracles, Spiritual and Material. — Philanthropy. — Philanthropists. — Idea of the Kingdom of God. — Divine and Human Nature. — Idea of the Gospel. — Theory of Healing. — Lunacy. — Subject. — Remarks,	158
---	-----

CONVERSATION XLII.

SPIRITUAL PURIFICATION.

FAITH.

Review. — The Cleansing of the Leper, from the Sacred Text. — Efficacy of Faith. — Idea of Compassion. — Illustrations. — Misapprehension of Holiness. — Spiritual Influence. — Human Electricity. — Instances. — Theory and Cause of Leprosy. — Homage. — Emblem of Humility. — Subject,	169
---	-----

CONTENTS.

ix

CONVERSATION XLIII.

APOSTACY OF SPIRIT.

IMPIETY.

Curing the Paralytic at Capernaum, from the Sacred Text.—Seat and Ground of Faith.—Generation of Disease.—Pictures of the Scene.—Healing Efficacy of Faith and Repentance.—Spiritual and Physical Renewal.—Congenital Disease.—Origin of Physical Evil. Temptation.—Blasphemy.—Blasphemy of Humanity.—Subject.—Remarks, 181

CONVERSATION XLIV.

IMITATION OF SPIRIT.

DISCIPLESHIP.

Review.—The Calling of Matthew, from the Sacred Text.—Ideas of the Conversation.—Holiness.—Discipleship.—Influences of Nature.—Pictures of the Scene.—Idea of Miracles.—Analogies.—Influence of Example.—Practical Holiness.—Instances and Illustrations.—Obedience of the Faculties.—Subject.—Close. 193

CONVERSATION XLV.

SPIRITUAL INSTINCT.

SUPERSTITION.

Review.—Healing of the Impotent Man at the Pool of Bethesda, from the Sacred Text.—Ideas and Pictures of the Scene.—Medicinal Springs.—Superstition.—Awe of the Invisible.—Imaginative Fears.—Ideas of the Miracle.—Formality.—Examples.—Faith.—The Conversation 205

CONVERSATION XLVI.

RESURRECTION OF SPIRIT.

SPIRITUAL REVIVAL.

Review.—Conversation of Jesus with the Jews on the Cure of the Impotent Man, from the Sacred Text.—Wholesome Food.—Re-
VOL. II. B

tribution. — Type of the Appetites and Passions. — Repentance and Contrition. — Illustration of Contrition. — Confession of Faults. — Quickening Agency of Conscience. — Spiritual Renewal. — Persecution. — Activity of Spirit. — Unity of Spirit. — Limitations of the Flesh. — Paternity of Spirit. — Spiritual Renovation. — Retribution. — Subject, 217

CONVERSATION XLVII.

UNITY OF SPIRIT.

CONSCIENTIOUSNESS.

Review. — Conversation of Jesus with the Jews after the Cure of the Impotent Man, from the Sacred Text. — Spiritual Insight. — Spiritual Blindness. — Spiritual Evidence. — Witness of Spirit. — Immutability of Conscience. — Voice of Conscience. — Ubiquity of Conscience. — Practical Holiness. — Grounds of Faith. — Evidence of Consciousness. — Invisibility of Spirit. — Record of Spirit. — Duality of Spirit. — Subject, 229

CONVERSATION XLVIII.

SABBATH OF SPIRIT.

HOLY TIME.

Review. — The Disciples plucking the Ears of Corn, from the Sacred Text. — Ideas of Labor. — Sunday Employments. — Sunday Readings. — Church-going. — End of Sunday or Sabbath. — Meditation. — Idea of Sunday Duties. — Devotion. — Cheerfulness. — Prayer, spontaneous and formal. — Lord's Prayer. — Spiritual Greatness. — Emblem. — Holiness. — Sabbath in the Soul. — Subject, 239

CONVERSATION XLIX.

SPIRITUAL AND CORPOREAL RELATIONS.

APPETITES AND PASSIONS.

Review. — Healing of the Withered Hand, from the Sacred Text. — Anger and Indignation. — Paralysis. — Awe of Holiness. — Illustration. — Self-Knowledge. — Self-Insight. — Phases of Spirit. — Self-Indulgence. — Countenance of Spirit. — Emblems of the Passions. — Idea of the Scene. — Emblem. — Idea of the Cure. — Centres of Action. — Physiology and Psychology. — Identity of Spirit. — Spiritual

CONTENTS.

xi

Nurture. — Origin of Disease. — Seat of Appetite. — Hunger. —
Organs of Appetite. — Seat of Hunger. — Opinions of the Children.
— Subject. — Method of the Conversations, 231

CONVERSATION L.

FORESIGHT OF SPIRIT.

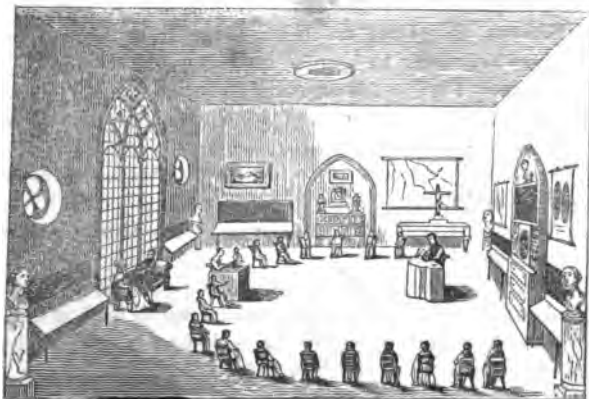
PROPHECY.

Review. — Multitudes follow Jesus, from the Sacred Text. — Mira-
cles. — Preaching. — Prophecy. — Idea of Prophets. — Conditions of
Prophecy. — Prophetic Instincts. — Inspiration. — Sympathy with
Suffering and Sorrow. — Reformation. — Gentiles. — Imperfection. —
Subject. — Suspension of the Conversations. — Synopsis of the pre-
ceding Conversations. — Close, 267

RECORD

OF

CONVERSATIONS ON THE GOSPELS.



View of Mr. Alcott and the Children conversing.

CONVERSATION XXIII.

INSPIRATION OF THE AFFECTIONS.

FAITH.

Practical Value of the Conversations. — First Disciples of Jesus, from the Sacred Text. — Faith in Spirit. — Example. — Affability. — Idea of Conversations. — Idea of Sermons and Ministers. — Fraternal Affection. — Names of Jesus. — Emblem of Intrepidity. — Guilelessness. — Spiritual Phenomena. — Intuition of Spirit.

MR. ALCOTT. Do you think that you feel the influence of these Conversations when you are at home and elsewhere, and that it

Practical Value
of the Conversa-
tions.

makes you behave better than what you would do, if we did not have them ?

(Many raised their hands.)

Do you think that you all understand them fully ?

NATHAN. I understand a good deal.

(The rest raised their hands.)

MR. ALCOTT. What is the use of these Conversations ?

SAMUEL T. They teach us about Jesus Christ, so that we may learn to be good ourselves.

LUCIA. They teach us about Conscience.

MR. ALCOTT. Why do I wish you to understand Jesus Christ ?

JOHN B. Because Jesus Christ teaches us to obey our Consciences.

AUGUSTINE. We are restrained by the same reasons as restrained Jesus Christ.

MR. ALCOTT. Is all the influence a restraint ?

AUGUSTINE. No ; we are encouraged by faith in him.

MR. ALCOTT. What do we study and believe in, by studying and having faith in Jesus Christ ?

AUGUSTINE. The Spirit.

MR. ALCOTT. Do you mean the Father ?

AUGUSTINE. No ; the Son-Spirit.

MR. ALCOTT. Can your Spirit be a Son-Spirit ?

AUGUSTINE. Yes.

MR. ALCOTT. How ?

AUGUSTINE. By being like Jesus, acting as he did — obeying Conscience.

MR. ALCOTT. Why do we make pictures of Jesus Christ's life and actions ?

GEORGE K. So we may copy him.

CHARLES. We have his spiritual example.

ANDREW. He teaches us to obey Conscience.

MR. ALCOTT. Where is Conscience ?

ANDREW. It is in me ; it comes from God. Jesus had the best Conscience that ever was.

MR. ALCOTT. And does the study of his Conscience enlighten yours?

ANDREW. Yes.

MR. ALCOTT. Is there any one word that means and includes Conscience in you, in Jesus Christ, and in God?

ONE. Spirit.

Mr. Alcott then read the

FIRST DISCIPLES OF JESUS.

JOHN i. 35, to the end.

Before the
Vulgar Æra, 26.
Julian Period,
4739.

Faith. 35 Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Bethabara.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the Son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

In the road to
Galilee.

* Gen. iii. 15.
& xxii. 18. &
xxvi. 4. &
xlix. 10. Num.
xxi. 9. Deut.
xviii. 15.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

† Ps. xvi. 9, 10,
& 22. & cxxxii.
11. Isa. vii. 14,
& ix. 6. & xl. 10,
& l. 6. & 53.
Jer. xxiii. 5. &
xxxiii. 14, 15.
Ezek. xxxiv. 23.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom * Moses in the law, and the † prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Before the
Vulgar Æra, 26.
Julian Period,
4739.

In the road to
Galilee.

& xxxvii. 25.
Dan. ix. 24. Mic.
vii. 20. Mal. iii.
1. & iv. 2.

48 Nathanael said unto him, Whence knowest thou me?
Jesus answered and said unto him, Before that Philip called
thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou
art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto
thee, I saw thee under the fig-tree, believest thou? thou
shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you,
Hereafter ye shall see heaven open, and the angels of God
ascending and descending upon the Son of man.

Faith in Spirit.

AUGUSTINE. 'They followed him because
they thought "Lamb of God" must mean
Christ.

GEORGE K. I think they did not mean that he should
turn and speak to them; they wanted to see him do
some miracles.

LEMUEL. So do I.

MR. ALCOTT. 'Then you do not think they followed
in faith, but from curiosity? What are the greatest
miracles?

LEMUEL. Spiritual miracles.

WELLES. I think they had faith. They did not
follow to see things with their eyes, but to be made
better.

JOHN B. So I think; they wanted him to teach them
to be better; though they liked to see miracles.

FREDERIC. They expected every thing good.

MR. ALCOTT. How many of you have faith in all
good people, and believe some good thing will come
from their influence?

(Many.)

EMMA. I think their faith was the true faith.

MR. ALCOTT. Who think they have faith in good-
ness, or true faith; and who would have more faith
in something which came to their eyes as extraordi-
nary?

ONE. We ought to have more faith in goodness, but we do not always.

MR. ALCOTT. Do you think that all instruction comes from Goodness?

ALL. Yes.

MR. ALCOTT. Would your faith in Jesus have been increased, had you seen him doing miracles?

CHARLES. No; I think we believe in Jesus more than those people could, because we knew all they knew, and more too.

(Every scholar spoke on this question intelligently; expressing the Idea that true Faith was excited by the inward rather than by any external manifestation.)

Example. MR. ALCOTT. Why did they want to know where he dwelt?

CHARLES. They wanted to observe his habits, to see how he acted, so as to do so too. They wanted to hear him talk, so as to think as he did.

MR. ALCOTT. He said "Come and see."

CHARLES. That was a plain answer.

FREDERIC. They must live with him, to get the knowledge they could get in no other way, so they "abode with him that day."

ELLEN. He wanted to encourage them to be his disciples.

MR. ALCOTT. What feeling made him say, "Come and see"?

SEVERAL. Hospitality. Gentlemanliness. Politeness. Kindness. Affection.

(Mr. Alcott remarked on the true meaning of the word gentleman.)

MR. ALCOTT. What do you think they talked of that day?

SEVERAL. They talked about religion ; about Spirit. They asked where he came from ; what he would do.

Affability. MR. ALCOTT. How were the manners of Jesus?

SEVERAL. Gentle. Graceful. Cheerful. Sweet. Full of bright smiles.

MR. ALCOTT. What manners do you think Christianity, that is, the thoughts and feelings that were in Jesus Christ, would give every one ? Do you think that if a child grew up as gentle as Jesus, as respectful to the old, as tender to every companion, without ill temper, indolence, or want of feeling, he would be graceful and polite?

(He enlarged, and they responded affirmatively.)

So they passed the time delightfully. Do you think that you ever had any such time ?

Idea of Conversations. SEVERAL. Yes ; these Conversations on Jesus Christ.

OTHERS. In good ministers' talk.

Idea of Ministers and Sermons.

OTHERS. In sermons.

ONE. Some sermons are dry.

MR. ALCOTT. Who have delightful ideas and feelings about ministers ?

(Almost all held up hands.)

How many take great pleasure in hearing sermons ?

(A few.)

EMMA. Dr. Channing is so easy to understand.

SUSAN and OTHERS. I never understand any thing.

FRANCIS. I can understand Mr. Barnard.

SEVERAL. I never understand all that any minister says.

Fraterna/ Affection. MR. ALCOTT. Why did Andrew go and find Peter?

EMMA. Because he loved him, and wanted him to hear too.

MR. ALCOTT. Do you think Andrew was a good brother?

SEVERAL. Yes. Kind. Generous. Affectionate.

CHARLES. He had faith that Jesus was Christ.

MR. ALCOTT. What does Christ mean?
Names of Jesus.

CHARLES. Messiah.

GEORGE K. Saviour.

MR. ALCOTT. What does Saviour mean?

CHARLES. One who saves you from sin.

MR. ALCOTT. JESUS (the Hebrew word) means, *he saves*; EMMANUEL means, *God present*; CHRIST means, *annointed with oil*; MESSIAH means, *a Messenger sent*.

Why did Jesus call Simon a *Stone*?
Emblem of Intrepidity. AUGUSTINE and ANDREW. Stone represents Faith.

GEORGE B. Courage.

LEMUEL. Courage to suffer.

NATHAN and LUCIA. Because he was strong.

FREDERIC. No; it was because he was hard-hearted and would deny Jesus.

EMMA. Peter seemed often to speak without thinking, but this is no emblem of that.

CHARLES. Peter always spoke true to his feelings.

MR. ALCOTT. Why did Jesus call Philip?

GEORGE K. To instruct him.

MR. ALCOTT. What did Philip mean by what he said to Nathanael?

CHARLES. He wanted Nathanael to have the same advantages of instruction.

Guilelessness. MR. ALCOTT. What was meant by "an Israelite indeed"?

SEVERAL. Honest. Unpretending. Not hypocritical.

MR. ALCOTT. Have any of you guile, that is, cunning, pretension, prejudice, deceptive habits?

(Several held up hands.)

Have any of you guile in yourselves, pretence, deception?

EMMA. Very likely I have guile, but I do not know it if I have.

MR. ALCOTT. Who have guile in themselves?

(All rose but Emma.)

What does beguiled mean?

SEVERAL. Deceived. Led away.

MR. ALCOTT. What "greater things" did Jesus mean that Nathanael should see?

Spiritual
Phenomena.

FREDERIC. Turning their souls.

CHARLES. Miracles.

FRANKLIN. Such as raising the dead, &c.

MR. ALCOTT. What did these prove?

FRANKLIN. God's power and Jesus' faith.

MR. ALCOTT. If any one had his faith, could he have God's power also?

FRANKLIN. Yes; but nobody has.

MR. ALCOTT. What was the greatest thing which Jesus did?

EDWARD J. and OTHERS. Raising Lazarus.

EMMA. I cannot tell what was greatest.

CHARLES and JOHN B. The Crucifixion; because it had so much self-sacrifice.

AUGUSTINE. The Transfiguration, for that showed he could make their thoughts open, so they could see heaven.

LEMUEL. The Crucifixion, because he bore it so,

FRANKLIN. And was so patient with the insults.

EMMA. And he had such patience with his disciples, who went to sleep that night when he asked them to pray for him.

MR. ALCOTT. Those who think that these virtues are greater, more wonderful, require a higher power, than raising the dead, may rise.

(All rose.)

Intuition
of Spirit.

What does it mean by the angels of God
"ascending and descending upon the Son
of man"?

CHARLES. The inward Spirit opens, and good thoughts go out and come in to the Soul.

MR. ALCOTT. Do the rest think Charles is right?

WELLES. I think he meant something besides.

(All the rest agreed with Charles.)

Corporeal
Lineage.

MR. ALCOTT. Why is Jesus called "the
Son of man"?

AUGUSTINE. Because God is the only real Man; common men are not perfect men. Jesus was the only Perfect Man because he was God.

(Franklin agreed.)

CHARLES. He was called "Son of man" because he was the child of earthly parents.

LEMUEL. Because his body was the Son of man; but his spirit was the Son of God.

WELLES. I don't know why he should be called the Son of man more than any body else.

MR. ALCOTT. The "Son of man" may mean his Humanity, and the "Son of God" his Divinity. He was surely the Son of man; and some deem him so perfect that they make him God, as Augustine has said.

CONVERSATION XXIV.

SPIRITUAL REFINEMENT.

CHASTITY.

Marriage Festival at Cana, from the Sacred Text. — Affability. — Human Supremacy. — Views of Phenomena. — Idea and Emblem of Purity. — Views of Phenomena. — Intermission. — Origin and Cause of Miracles in Spirit. — Types of Miraculous Agency. — Apprehension of Phenomena. — Type of Marriage and Chastity. — Recorder's Remark.

MR. ALCOTT. Where did we leave Jesus?
Review.
SEVERAL. In Galilee, with John, and Andrew, and Peter.

MR. ALCOTT. Do you remember the last words?

GEORGE K. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

FREDERIC. And we said, that meant good thoughts entering in and proceeding from the Spirit of man.

Mr. Alcott then read the

MARRIAGE FESTIVAL, AT CANA, IN GALILEE.

JOHN ii. 1-12.

- | | | |
|---|--------------------|---|
| Before the
Vulgar Era, 27.
Julian Period,
4740.

Cana, in Galilee. | Affability. | 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. |
| | | 2 And both Jesus was called, and his disciples, to the marriage. |
| | | 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. |
| | | 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. |
| | | 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. |

Before the 6 And there were set there six water-pots of stone, * after
Vulgar Era, 27. the manner of the purifying of the Jews, containing two or
Julian Period, three firkins apiece.
4740.

Cana in Galilee. 7 Jesus saith unto them, Fill the water-pots with water.
*Mark vii. 3. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto
the Governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that
was made wine, and knew not whence it was : (but the ser-
vants which drew the water knew ;) the governor of the
feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth
set forth good wine ; and when men have well drunk, then
that which is worse : *but* thou hast kept the good wine until
now.

† Ch. 1. 11 This beginning of miracles did Jesus in Cana of Gali-
lee, † and manifested forth his glory ; and his disciples be-
lieved on him.

Capernaum. 12 After this he went down to Capernaum, he, and his
† Mat. xii. 46 mother, and his brethren, and † his disciples : and they con-
tinued there not many days.

and asked the usual question.

JOSIAH. The changing of the water into
Human wine interested me most. If we had faith,
Supremacy. and were as good as Jesus, we could change
water into wine.

MR. ALCOTT. Do all think so?
(*Most held up hands.*)

Views of 11 NATHAN. I liked the water changing into
Phenomena. wine. He had more spirit than we have,
but I don't see how he did it.

EDWARD J. I liked his mother telling him there was
no wine.

MARTHA. I was most interested in his answer. I
thought it meant that his time to do the miracle would
come. I was rather surprised that his mother told him
they had no wine. It seemed as if she believed he could
make some, and yet he had worked no miracles before.

GEORGE K. I thought, when he said, "My hour is not yet come," that he meant his hour to die was not yet come, so he would do this miracle.

ANDREW. I cannot express my thoughts about his turning water into wine.

JOHN B. And I cannot express my thought about his saying, "Woman, what have I to do with thee?" and yet I think I know what it means.

MR. ALCOTT. Do you often have thoughts which you cannot express?

JOHN and ANDREW. Yes.

AUGUSTINE. I had some thoughts I could not express about the angels of God ascending and descending upon the Son of man.

FRANKLIN. I thought in this place, that Mary had faith that Jesus would do the miracle, and his answer meant that he would, bye and bye. It is plain she expected it, from what she said to the servants.

FREDERIC. I think as George said.

(He repeated it.)

LEMUEL. I thought "mine hour is not yet come," meant the hour to do the miracle.

GEORGE B. I saw the stone watering pots in the court.

ALEXANDER. I do not think we could turn water into wine, even if we were as good as Jesus:

SAMUEL R. I think his answer meant, that there was no need of making the wine quite yet.

MR. ALCOTT. Was it such wine as we have in our decanters?

SAMUEL R. No; it tasted like wine, but it was like water. It would not intoxicate.

GEORGE K. I think it was a mysterious medicinal wine.

LEMUEL. I think they were made to think it was wine.

MR. ALCOTT. Was the miracle worked in their minds or upon the water?

(Half thought one way, half the other.)

EMMA. I think his mother telling him there was no wine, shows her faith in him.

LUCIA. I have nothing to say, but I was interested.

MR. ALCOTT. I like to have you say freely, that you have nothing to say, when you have nothing.

But now can you tell me what is the significance of this?

(None answered.)

What does marriage mean?

Idea and Emblem of Purity. GEORGE K. Deep love.

CHARLES. Union of Spirit.

MR. ALCOTT. What did Jesus mean to teach by this miracle?

HALES. What he could do.

EMMA. His faith and power.

NATHAN. For us to believe in God as he did.

CHARLES. It was to teach temperance.

FREDERIC. Faith in God.

(The rest said they did not know.)

MR. ALCOTT. Do you think that you see all the meaning of this miracle?

(All.)

When you were talking of the Temptation, you were somewhat puzzled, as you are now, for you were thinking altogether of outward things. The mountain, the pinnacle of the temple, troubled you. Can you not turn your thoughts inward, as you did then, and ask yourselves, what these things may be emblems of?

CHARLES. Water is an emblem of purity.

MR. ALCOTT. And wine?

(There was no answer.)

And the change?

LEMUEL. Of growing better ; making good better.

ONE. The bride was purity.

MR. ALCOTT. Charles said marriage was spiritual union. Can you work up these emblems into something?

NATHAN. The water meant purity, the wine goodness.

MR. ALCOTT. And did Christ's presence sanctify the union ?

View of
Phenomena. AUGUSTINE. There must have been real wine made, for the governor of the feast tasted it.

MR. ALCOTT. Do you think that to view it all as an outward fact, would be more interesting and wonderful, than to view it as emblematic?

AUGUSTINE. No ; not more wonderful ; but that is the way it really was.

MR. ALCOTT. Did he do this to gratify their appetites?

AUGUSTINE. No ; but to supply their wants.

MR. ALCOTT. Do you think that the whole matter was simply that there was a wedding, and there was not wine enough, and Jesus being there, kindly made them some wine?

AUGUSTINE and OTHERS. Yes.

MR. ALCOTT. Do any of you think that it means more?

(Some rose.)

Now all who think Jesus turned water into wine, literally and actually, may rise.

(All rose.)

And as an emblem of a beautiful truth?

(They still stood up.)

Intermission. *(Here there was an intermission, and when they assembled again, Mr. Alcott again read*

the passage, paraphrasing the fourth verse, — “Woman, my thoughts are not like yours; you are thinking of making wine; I am thinking what wine signifies.”)

MR. ALCOTT. What does this whole story signify?

(No answer.)

Which do you think was the greatest miracle, to change water into wine, or to open the minds of men into the real meaning of marriage?

(No answer.)

Where do miracles begin?

Origin and Cause
of Miracles in
Spirit.

(No answer.)

Do they begin in the Spirit, and flow out into things, or begin in things?

SEVERAL. In the Spirit.

MR. ALCOTT. Where is the cause of miracles?

SEVERAL. In the Spirit.

MR. ALCOTT. Where is the Life that causes a seed to spring out and seek the light?

LUCIA. In God.

MR. ALCOTT. Where is God?

LUCIA. In the seed.

MR. ALCOTT. How is spiritual “glory” shown forth?

LUCIA. By being good.

Types of Mirac-
ulous Agency. MR. ALCOTT. Give me some fact of Nature, by which spiritual glory is shown forth

AUGUSTINE. In the oak coming out of the acorn.

ANDREW. In the rose coming out of the bud, for there is power.

FRANKLIN. Dr. Channing shows forth spiritual glory in his thoughts and feelings, when he preaches and tries to make people good.

EMMA. God shows forth glory in Nature, and in the Soul of man.

SAMUEL T. A little baby shows forth spiritual glory.

MARTHA. A dove shows forth God's glory.

ALEXANDER. An elephant shows forth patience and nobleness.

GEORGE K. A lion shows forth the power of God.

OTHERS. The sun. The moon. The stars, &c.

MR. ALCOTT. The glory is not of things themselves ; but things shadow forth the glory of God.

Does any outward thing show it forth completely ?
Lions, flowers, stars ?

(They signified dissent while he remained in the Outward creation ; but when he said,)

In Human Nature ?

ALL. Yes ; in Jesus Christ.

MR. ALCOTT. Do you think that Jesus showed forth all the glory of God ; that nothing at all was withheld ?

(Some said yes, some no.)

Now tell me, do you think the change of
Apprehension
of Phenomena. water into wine was actually made in the
outward world ?

(All held up hands but Francis and Franklin.)

Was that all the miracle ?

(All said no, but Alexander and Augustine.)

AUGUSTINE. I think he had no other meaning than to show that he was willing to supply their needs.

MR. ALCOTT. Had Jesus never performed any other miracle, should you have regarded this as something very great ?

(Most held up hands.)

WELLES. If he had not done any other miracle, I should have thought that Jesus brought the wine himself.

Type of Marriage
and Chastity. FRANKLIN. I think the miracle was emblematic.

MR. ALCOTT. Do others think so ? and of what ?

JOHN B. It was emblematic of power.

FRANKLIN. I think it was emblematic of purity, united to greater purity — to faith and love.

EMMA. And that is marriage.

MR. ALCOTT. Is marriage an emblem?

EMMA. Yes; it is an emblem of two spirits united in purity and love.

SAMUEL R. I think the whole story is an emblem of changing good into better.

GEORGE K. I think water was pure, and wine was purer, and it signified that they must purify their spirits.

MARTHA. The wine was purer than the water.

AUGUSTINE. Wine is not so pure as water — water represents truth.

ANDREW. I think the wine was the Spirit of Jesus.

WELLES. Water represents purity, but wine means more things, love, faith, &c.

MR. ALCOTT. Did you ever hear the word Chastity? That word represents something more than purity, for it implies self-restraint. This story may represent deep love, as one of you said at the beginning of the Conversation, and when deep love is restrained by principles, it is chastity.

RECORDER. I think you have led the children into an allegorical interpretation of this passage, when their own minds did not tend towards it. In no conversation has it been so difficult to keep them to the subject, nor have you suggested so much. I cannot help being gratified at this, myself; because I do not believe the Evangelist had any idea of setting forth any thing but the kind sanction of Jesus to the innocent festivities which celebrate marriage.

MR. ALCOTT. It is remarkable, that this is the only instance in which I have premeditated one of these

Conversations. I studied this passage beforehand, and in no instance have we succeeded so ill. It is better to give the subject up to the children, and let them lead us where they will. The course pursued in this, is in violation of the plan proposed at the beginning of the Conversations, and confirms the naturalness of that plan, by the want of success which has attended this effort. I think this worthy of remark.

CONVERSATION XXV.

INSTINCTIVE INSPIRATION.

ENTHUSIASM.

Purification of the Temple, from the Sacred Text. — Idea of Indignation. — Emblem of Indignation. — Moral Intimidation. — Awe — Dramatic Emblem. — Religious Enthusiasm. — Self-Purification. — Worship.

Mr. Alcott read the

PURIFICATION OF THE TEMPLE.

JOHN ii. 13-17.

Before the Vulgar Æra, 27. Julian Period, 4740.	Purification.	13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,
Temple at Jerusalem. * Matt xxi. 12. Mark xi. 15. Luke xix. 45.		14 * And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting :
		15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;
		16 And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandize.
		17 And his disciples remembered that it was written,
† Ps. lxxix. 9.		† The zeal of thine house hath eaten me up.

Mr. Alcott explained the origin of the Feast, the courts of the Temple, &c, and asked the usual question.

JOSIAH. Jesus meant to show them that they were wicked in making any place to worship God in, a place for any thing else. I can see Jesus going into the temple, and the little tables of shops, and the sheep lying about. Jesus was

smiling when he went in ; but when he sees this he looks pretty cross.

MR. ALCOTT. What feeling has he in his mind?

JOSIAH. I have had it sometimes — he feels that they ought not to do so.

EMMA. It was indignation.

MR. ALCOTT. What is the difference between anger and indignation?

EMMA. Anger wants to hurt, to injure ; but indignation only feels the wrong, and wants to have others feel so too.

MR. ALCOTT. Is the outward expression alike?

EMMA. No ; when indignant one looks resolute.

ELLEN. I think it was a sorrowful look in Jesus.

EMMA. Yes ; there is sorrow in indignation.

FREDERIC. He felt displeasure ; there was no anger, nor peevishness, nor fretfulness. He seemed rather impatient, but not worrisome ; he wanted to get them away quick.

FRANKLIN. I have thought he cried a little.

ANDREW. His feeling was sorrowfulness for their using the temple of God as a shop.

LEMUEL. He looks red at the men who are selling in the temple.

MR. ALCOTT. Is anger right?

LEMUEL. No ; but indignation is, when it does not go too far.

FREDERIC. When it does not come to blows. But he did not use the whip.

MR. ALCOTT. Who else think he did not use the whip?

(The majority thought he did not.)

What was the whip for?

SEVERAL. It was an emblem of warning.

Emblem of Chastisement. OTHERS. Of indignation. Of chastisement.

Moral
Intimidation.

MR. ALCOTT. What made them all go out, if he did not use the whip?

JOSIAH. He took the whip to drive the cattle out.

MR. ALCOTT. What made the people go out?

JOSIAH. Because they were afraid he would whip them. And yet it seems as if it was a kind of deception to have frightened them so. My mind is not clear about it. He must have known that he would have frightened them with his whip, and yet he could not have intended for one moment to whip them.

Awo. EMMA. They went out because he told them to go, and they were ashamed of themselves on account of something in his manner.

AUGUSTINE. I think he held up his whip, in a warning, emblematic way, and looked at each, till one by one they went out.

JOHN B. I think he whipped, but very calmly, without passion, so as to make them think.

GEORGE K. They went out because they feared his miraculous power.

MR. ALCOTT. Was there in this act any thing hasty, violent, or any want of self-control?

AUGUSTINE. He never lost his self-control in his life.

MR. ALCOTT. Some people have thought that Jesus was hasty in doing this ; others have thought it was a necessary severity, by which he showed them, in a manner they could understand, that they had done what was unworthy. What do you think?

EMMA. I think it would have been better not to have used the whip.

AUGUSTINE. I think Jesus knew best.

Dramatic
Emblem.

MR. ALCOTT. The whole scene may be considered as a dramatic exhibition of indignant enthusiasm. I think the use of

the whip was only as an emblem; the scourge was probably made very deliberately before their eyes, and the action probably attracted the attention of all. Prophets among the Jews were in the habit of doing emblematic things. The multitude thought him a prophet, and they watched his doings, and were convicted in their consciences, and went out of themselves. Then he overturned the money-changers' tables. "And his disciples remembered that it was written" by their prophets, "The zeal of thine house hath eaten me up."

What does zeal mean?

EMMA. To do things willingly.

Religious
Enthusiasm.

LUCIA. Ardently.

FREDERIC. The temple of God absorbed his thoughts—that is what the rest of the words mean.

MR. ALCOTT. What did Jesus come to purify?

Self-Purification.

FRANKLIN. Our thoughts and feelings.

FREDERIC. Our spirits.

MR. ALCOTT. Where do we go to purify our spirits?

Worship.

FREDERIC. To the house of God.

MR. ALCOTT. How did Jesus begin the work of purification?

FREDERIC. He purified himself.

MR. ALCOTT. By victory over temptation—and what next?

FRANKLIN. He purified water into wine.

MR. ALCOTT. His affections—and what next?

FRANKLIN. The temple.

MR. ALCOTT. Jesus was earnest in the purification of the Body and the Church. He could not bear to see the Temple desecrated to the ends of trade. Against idolatry of gold he set himself on all occasions.

CONVERSATION XXVI.

IMMORTALITY OF SPIRIT.

RESURRECTION.

Review. — Jesus in the Temple, from the Sacred Text. — Dominion of Sense. Immortality of Spirit. — Theories of Corporeal Reappearance. — Revival of Reminiscence and Faith. — Spiritual and Material Reality. — Transfiguration of Matter. — Subordination of Body in Death. — Idea of Immortality.

Review. **MR. ALCOTT.** What was Jesus doing, and where was he, when we left him?

ELLEN. Driving the people out of the temple at Jerusalem ; and we concluded he did it with gentleness.

AUGUSTINE. And that he used the whip only to drive out the cattle.

MR. ALCOTT. Yes ; that was Josiah's thought, and it seemed to please you. I have mentioned it to others since, and one person said that it was surprising that it had never been thought of before.

He then read the account of

JESUS IN THE TEMPLE.

JOHN ii. 18-22.

Before the
Vulgar Æra, 27.
Julian Period,
4740.

Temple at Jeru-
salem.

* Matt xxvi.
61. & xxvii. 40.
Mark xiv. 58.
& xv. 29.

† Heb. viii. 2.

‡ Luke xxiv 8.

18 Then answered the Jews and said unto him, * What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake † of the temple of his body.

22 When therefore he was risen from the dead, ‡ his disciples remembered that he had said this unto them ; and they believed the scripture and the word which Jesus had said.

Dominion
of Sense.

MR. ALCOTT. Why did they ask a sign?

FRANKLIN. They wanted to know what he meant, and wanted some miracle to tell them.

FREDERIC. They wanted some sign that he had a right to do so.

MR. ALCOTT. What did his answer mean?

EMMA. That they would crucify him, and that he should be raised.

Immortality
of Spirit.

MR. ALCOTT. Why did he say "this temple"?

LEMUEL. Because the Body is the Temple of the Spirit.

FRANKLIN. Because he happened to be in the temple.

MARTHA. The temple is the place where people should go to worship God.

SAMUEL T. The body is a temple over the spirit.

ANDREW. The body is the temple. The spirit worships — not the body.

MR. ALCOTT. The Jews did not know of inward worship; but of outward worship. They had no idea of any other temple than one of mortar and stone, or of wood. "Forty and six years was this temple in building," said they.

FRANKLIN. After this body has decayed, it will take some new form, such as of a little baby.

SAMUEL R. The flesh decays; it becomes some other person, or remains dust.

ANDREW. If they destroyed his body, it would afterwards help to make some other body.

FREDERIC. I think those words of Jesus mean, that the spirit will be raised up to heaven, after the body is decayed, and the dust might perhaps make some other body.

WELLES. I think it meant that his spirit would go into this body and raise it up.

Theories of
Corporeal
Reappearance.

JOSIAH. Mr. Alcott, will you tell me where the spirit of Jesus was, while his body was hanging on the cross?

MR. ALCOTT. Where was your spirit before it came into your body?

JOSIAH. It was with God; but still, I do not see where his was at that time: He was going to build up his body again in three days; but if his spirit had been in his body then, it would have made it alive.

MR. ALCOTT. Could it not return to God, and after three days, reënter his body?

JOSIAH. I don't understand how it could.

AUGUSTINE. When Jesus rose from the dead, he only seemed to be a Body to his disciples. No one else saw him or could see him.

MR. ALCOTT. Do any of you think as Augustine does, that there was no real flesh at the resurrection?

(No answer.)

There are some who think that if his body did not come out of the grave, Christianity is not proved. They think that the resurrection of the body from the grave is as important to the truth of Christianity as the resurrection of the Soul from the Body.

Do you think the body of Jesus rose from the grave?

(Several rose.)

MARTHA and FREDERIC. I do not understand the account of the resurrection, if his body did not rise.

MR. ALCOTT. Do you think it is of small importance that his body should rise?

(All the rest rose.)

RECORDER. Did not the Evangelist mean to teach that the body of Jesus rose and left the tomb empty?

MR. ALCOTT. Yes; I think that the Evangelist so viewed it.

Who think the flesh ascended?

(George B.)

FREDERIC. I think the body rose from the grave.

ELLEN. I do not think any flesh ascended, or even rose.

MR. ALCOTT. Why do painters paint a body in the resurrection and ascension?

ELLEN. Because they could not paint a Spirit.

Revival of
Reminiscence
and Faith. CHARLES. I think the memory of the disciples would be so strong in Jesus, that after he was killed, his spirit would watch over the body which he had left, and they would be so afflicted, that he would take a body again, and show himself to them.

MR. ALCOTT. Did he intend to take the same body?

CHARLES. He would be there spiritually; and the memory of the disciples would be so strong that he would appear to them.

MR. ALCOTT. Do others think that it was through the strength of memory and imagination, the disciples saw him?

FRANKLIN. I think both the resurrection and ascension were in the memory and imagination of the disciples; but then they were real facts, even more real than those which the eyes perceive.

Spiritual and Material Reality. MR. ALCOTT. Which perceives the most real things, Memory, Imagination or the Senses?

(Their opinions were divided.)

Transfiguration
of Matter. MR. ALCOTT. What becomes of the body after death?

NATHAN. It becomes a part of the earth.

MR. ALCOTT. Does that grow?

NATHAN. Yes; it grows up in grass; and then the cows eat it; and then we drink the milk of the cow.

MR. ALCOTT. It is demonstrated by physiology that the matter of the human body is changed every few

years ; and some persons think that they can perceive as often a renewal of ideas.

What builds up the body?

FRANKLIN. The spirit.

MR. ALCOTT. And when the spirit leaves the body?

FREDERIC. The body decays.

MR. ALCOTT. And perhaps becomes a rock, or a tree, or an animal. Matter is like a great sea ; and the moving of matter — its universal changes — is produced by a living Spirit which pervades it. This living Spirit was what Jesus called the Father.

What is meant by rising from the dead?

Subordination of Body in Death. What is it to be dead? Is death, in spirits, or in bodies?

SEVERAL. In bodies, — in matter.

Idea of Immortality. MR. ALCOTT. And Spirit never dies. It is immortal. It endows Nature and the Body with life.

Now all those may rise who think that Jesus meant by these words, that the body which was nailed to the cross, was to come forth from the grave in three days.

(Several rose. The rest thought that he spoke of the resurrection of the Spirit from the Body.)

CONVERSATION XXVII.

ANALYSIS OF THE HUMAN SPIRIT.

HUMAN NATURE.

Mission of Jesus, from the Sacred Text. — Significance of the Passover. — Conditions of Self-Insight — Intuition of Duty. — Aspiration after Holiness. — Christ in the Soul. — Faith in Humanity. — Inability of Unbelief. — Spiritual Blindness. — Subsistence of the Human Spirit on Holiness. — Absolute Good. — Phenomenal Existence of Evil. — Good and Evil. — Eternity of Holiness. — Immortality of Holiness. — Religion. — Trinity of Powers in Conscience. — Order of Spiritual Growth. — Instinct. — Faith. — Imagination. — Reason. — Fruits of Spiritual Growth. — Truth. — Good. — Beauty. — Elements of Absolute Being. — God. — Elements and Products of Human Nature. — Destiny of Humanity. — Irregular Growth of Powers. — Allegory of the Human Faculties. — Synthesis of Being.

Mr. Alcott read the lesson for the day.

WISDOM OF JESUS.

JOHN ii. 23-25.

Before the Vulgar Era, 27. Julian Period, 4740.	Psychology.	23 Now, when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.
Temple at Jerusalem.		24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for * he knew what was in man.

* 1 Sam. xvi. 7.
1 Chron. xxviii.
9. Ch. vi. 64.
Acts i. 24
Rev. ii. 23.

Significance of the Passover. EDWARD J. The feast at Jerusalem was because God did so much for the Jews, carrying them through the Red Sea,

ELLEN. The feast was the passover. That made me think of the plagues in Egypt, and I thought, too, of the feast at Jerusalem, and of the Jews sitting or rather reposing at their tables, eating such things as we do on communion day.

MR. ALCOTT. How did Jesus know
Condition of "what was in man"?
Self-Insight.

JOSIAH. He was good, and he got what he knew from God, just as I do.

MR. ALCOTT. Does God give you all the knowledge you try after?

JOSIAH. Yes; and he gave me one thing I did not try after, and that is my Spirit, and he put it in my body. My body could not go to God and try after a spirit.

MR. ALCOTT. Can your spirit carry your body to God?

JOSIAH. No; my body cannot even be carried to God. Only spirit can go to God.

AUGUSTINE. I think Jesus knew what was in man because he made men and always sees into them, and is the only real man himself.

MR. ALCOTT. Is man God?

AUGUSTINE. No; but God is the only real man.

SAMUEL R. I think as Augustine does, that Jesus made man, and so he knew what was in him; but I cannot know, for I did not make him.

MR. ALCOTT. Who made Jesus Christ?

SAMUEL R. No one made his Spirit.

FRANKLIN. Jesus always was.

Intuition **LEMUEL.** God tells us something, if we
of Duty. try to get truth.

MR. ALCOTT. Yes; Jesus says, "If any one would know of the Doctrine let him do the Will of God."

WELLES. Jesus did not need the testimony of man, because virtue testifies itself. Conscience is its own testifier.

JOSEPH. Jesus must have found out what was in man by a miracle, for he could not have found it, in the way that people find out other things.

MR. ALCOTT. Where was the miracle?

JOSEPH. In his mind, he was so much better than we are.

MR. ALCOTT. If you was very good, would there be miracles in your mind?

JOSEPH. If I was as good as he. There never was any miracle in my mind, but I should like to have one.

GEORGE K. He knew what was in man because he was good.

MR. ALCOTT. Do people know other people, according as they are good themselves?

GEORGE K. Yes.

MR. ALCOTT. Where did Jesus get his knowledge?

MARTHA. He went into his own Soul.

SAMUEL R. I thought Jesus found out what was in man because he was so good. People who are not good do not know what is in other people.

JOHN B. Jesus knew what was in man, because God told him.

MR. ALCOTT. In a different way from what he tells you?

JOHN B. No; but Jesus was better, and God told him more.

MR. ALCOTT. Does God's telling depend on you or on God?

JOHN B. God tells us all we ought to know always.

MR. ALCOTT. Then if you were as willing and eager to be taught by God as Jesus was, could you know as much? is the knowledge ready for you?

JOHN B. Yes ; but God gave Jesus more power than he gave me.

MR. ALCOTT. Whether he tried or not ?

JOHN B. No ; it does depend on trying.

Christ in
the Soul.

MR. ALCOTT. May we say that there is a Christ in the depths of our Spirit,* which may be brought out, if we will try as Jesus did. Do you think so ?

(All rose but Frederic, Welles, and Augustine.)

AUGUSTINE. No ; because Jesus was God, and we cannot be said to have God in us.

FREDERIC. I do not think Jesus Christ himself is in my Spirit — but only powers equal to his.

THE REST. That was what we meant.

EMMA. We have lessened our powers.

Faith in
Humanity.

MR. ALCOTT. Must we believe in anything first, in order to believe in Jesus Christ ?

FREDERIC. Yes ; we must believe in God, as he shows himself in our spirits. These people thought of a different kind of Messiah. — A man like Alexander the Great, or Mahomet.

CHARLES. I should have expected the same.

MR. ALCOTT. What ! if you had read the prophets ?

CHARLES. Yes ; they describe him as an outward deliverer.

MR. ALCOTT. They knew that prophets spoke in emblems. Strictly speaking, we cannot say that we have the power now, because we have yielded to temptation, but we were born with it, I think.

* This is what Josiah recalled in his conversation on the Woman of Samaria.

Inability of
Unbelief.

WELLES. I don't think we could have so much power as Jesus, if we were ever so good.

MR. ALCOTT. When he was a baby, was he different from you as a baby ?

WELLES. Yes ; a little different.

MR. ALCOTT. You have not so much faith in your nature as the rest, and, you do not accomplish as much moral work as those who believe more in their nature.

Spiritual
Blindness.

ANDREW. Jesus did "not commit himself" to the bad ; for he would only tell his power to those who could understand it.

MR. ALCOTT. Could bad men see his miracles ?

ANDREW. No ; only the spirit's eyes can see a miracle.

MR. ALCOTT. Is the outward world committed to a blind man ?

FREDERIC. No ; because he has no eyes.

MR. ALCOTT. Is there not such a thing as being blind to the spiritual world ?

FREDERIC. Yes ; and it is not committed to some.

MR. ALCOTT. Would bad men think Jesus was bad ?

ANDREW. Yes ; because of their own badness.

FREDERIC. Jesus only told his disciples who he was. If he had told others, they would not have known what he meant.

CHARLES. Did he not wish to tell them that he was the Son of God ? He wanted I suppose to see what effect his miracles would have.

MR. ALCOTT. What is this power of working miracles ?

GEORGE K. Holiness.

MR. ALCOTT. But Holiness is grounded on something deeper.

CHARLES. On Spirit.

Subsistence of
the Human Spirit
on Holiness.

MR. ALCOTT. Now, what does your Spirit subsist on?

ELLEN. On Christ's Spirit.

FRANKLIN. On Holiness.

CHARLES. On Good or Evil.

MR. ALCOTT. On what does Good and Evil subsist?

Absolute Good.

ELLEN. Good subsists on Christ; Evil on the opposite Spirit.

Phenomenal Existence of Evil.

CHARLES. I don't think Evil is a real existence; but is the lessening of Good. It is the going away from Good which is called

Evil; there is no being to evil.

WELLES. Good comes from God. It is God acting in a man.

Good and Evil.

ANDREW. Good is God in one sense; but when we say, it tastes good, we do not mean God. Material good is not God, but we mean it is a good to the body.

MR. ALCOTT. And so there must be some of God in it. And is not this true; is not God Goodness, and as much of Goodness as we get, is God? Man has Good within him. God is absolute Goodness. Now can you tell me what your spirit lives upon?

SEVERAL. On Goodness.

MR. ALCOTT. Did Goodness have any beginning or end?

Eternity of
Holiness.

ANDREW. No; it is Eternal, Immortal.

Immortality of
Holiness.

MR. ALCOTT. And when you do a good act, or have a good feeling, do you revive any thing immortal, undying in you?

(*All rose.*)

But sometimes we find it, and lose it again afterwards.

What Faculty takes hold of Goodness and
Religion. revives the Immortal within you?

SEVERAL. The Spiritual Faculty. Conscience.

MR. ALCOTT. When we bring Conscience out and
make it act ; when Conscience has acted out the Spirit's
thoughts and feelings, what do we call it?

CHARLES. Reason.

MR. ALCOTT. I think it something more than
Reason.

SEVERAL. Faith. Love. Affection. Religion.

Trinity of Powers in Conscience. MR. ALCOTT. Is Conscience a good, or is
it Goodness?

WELLES. At first, it is Goodness.

MR. ALCOTT. Is Conscience an Instinct, — a Senti-
ment, or is it an Idea?

FRANKLIN. It is an Idea.

OTHERS. It is all of these.

Order of Spirit- MR. ALCOTT. How much is there spiritual
ual Growth. in Instinct?

CHARLES. A natural want.

Instinct. MR. ALCOTT. What comes after this want?
(Several answers were given, among which
Love and Faith. were, Love, Hope, and Faith.)

MR. ALCOTT. Well what comes next?

FRANKLIN. We imagine what it is.

Imagination. MR. ALCOTT. And having shaped the
spiritual life in the Imagination, what comes next?

Reason. CHARLES. Reason, which finds the why.

Fruits of Spirit- MR. ALCOTT. What is reason after?

ual Growth. CHARLES. Truth.

Truth. MR. ALCOTT. What represents Truth?

CHARLES. Imagination.

MR. ALCOTT. What is Imagination after?

CHARLES. Truth.

MR. ALCOTT. Something more.

Good. What is the spiritual faculty, Conscience, after?

CHARLES. Good.

MR. ALCOTT. And the Imagination unites them ; and there is something which the Imagination finds that represents the union.

(Charles did not answer.)

What do you think of that cast? [*Pointing to Chantry's cast of Lady Louisa Russel.*]

Beauty. CHARLES. It is beautiful ; the Imagination finds beauty.

MR. ALCOTT. What, then, have we found in man?

CHARLES. Goodness, Truth, Beauty.

MR. ALCOTT. Are these of us, or of God?

CHARLES. Of God.

Elements of Absolute Being. MR. ALCOTT. We may have the true, the beautiful, and the good, within us ; but can we have Truth, Beauty, and Goodness?

God. CHARLES. No ; these are God.

Elements and Products of Human Nature. MR. ALCOTT. The elements of human nature are,

I. The SENSE OF THE GOOD.

II. The SENTIMENT OF THE BEAUTIFUL.

III. The IDEA OF THE TRUE.

What is that word which comprehends all the productions of the IMAGINATION?

(No answer.)

Is it not ART?

And what one word comprehends all the productions of the REASON? Is it not PHILOSOPHY?

And what does the spiritual faculty, CONSCIENCE, produce?

SEVERAL. RELIGION.

Destiny of
Humanity.

MR. ALCOTT. If Jesus Christ knew what was in man, he knew all man could do and be—that he could lay hold on IMMORTALITY by his Spiritual Faculty, on TRUTH by his Rational Faculty, on BEAUTY by his Imaginative Faculty.

Irregular Growth
of Powers.

Have you all these elements?

ALL. Yes.

MR. ALCOTT. Who think the Spiritual Faculty in them is behind all the others?

(*All rose.*)

Who think its slumber is Evil?

(*All.*)

Who think their Imaginative Faculty is not cultivated enough; that they do not shape thoughts of truth and feeling into forms of truth and art?

(*Most thought so.*)

NATHAN. I have too much Imagination.

WELLES. I don't know how it is with me.

MR. ALCOTT. Do you see clearly, all that you ought to do and think?

WELLES and NATHAN. No.

MR. ALCOTT. Then you have not Imagination enough. Imagination is the representative or shaping faculty of the Soul. Now tell me, whether you have the power of putting all your sense of what is good, your notion of what is true, your feeling of what is beautiful, into words, actions, or forms?

(*None answered.*)

Do you think this power of Imagination wants cultivation in you?

(*All rose.*)

Do you think that your Reasoning faculty is cultivated enough,—that you always know *why*, and have facts to bring through your Imagination?

(None answered.)

Can you reason without imagination?

LEMUEL. Yes.

MR. ALCOTT. What would you have to reason on, if you had no Imagination; what represents thoughts and things?

LEMUEL. Imagination.

MR. ALCOTT. How then could you reason without Imagination?

GEORGE B. You could reason on fancies.

Allegory of
the Human
Faculties.

MR. ALCOTT. Fancy is Imagination's errand boy, who goes to gather flowers; and

Reason has an errand boy too; it is Understanding, who goes off by the Senses. And what is the errand boy of Conscience?

LUCIA. It has none.

MR. ALCOTT. What if Fancy should carry to Imagination what belongs to Reason; and Understanding should bring to Reason what belongs to Imagination? It is very important that these errand boys should mind their own masters. Some keep Fancy at work gathering flowers; and some keep Understanding at work gathering outward facts. There sits the Spirit on her throne, with Reason on her right hand, and Imagination on her left.

CHARLES. That is it!

MR. ALCOTT. And a little way off, before Imagination, is Fancy bending with the flowers which she has gathered, and which she brings to Imagination to name, for Fancy does not know their names. And, on the other side, Understanding brings her gatherings to Reason to name. But sometimes the Fancy and Understanding bring so many things, that the Reason and Imagination have no time to do their appointed work.

But when they do, they name the things and hand them over to Conscience.

LEMUEL. Where is Conscience?

MR. ALCOTT. Conscience is the voice of the Spirit itself, and Conscience offers up what it accepts, to the Divinity.

(He then went into the details of the allegory, speaking of the tricks of Fancy, the short-sightedness of Understanding, the inactivity of Reason, the illusions of Imagination ; illustrating the disorders of the Soul.)

Synthesis of
Being.

Our Conversation has been long to-day, and we have run over great and deep subjects. We have been seeking to find out the Wisdom and Knowledge of Jesus.

Knowledge of God is THEOLOGY.

Knowledge of Nature is PHYSIOLOGY.

Knowledge of Man is PSYCHOLOGY.

These all are enfolded in the SOUL OF MAN. Life tempts them forth from the Soul.

CONVERSATION XXVIII.

RENOVATION OF SPIRIT.

REGENERATION.

Review. — Immortality. — Interview between Jesus and Nicodemus, from the Sacred Text. — Idea of Nicodemus. — Faith and its Emblem. — Renewal by Faith. — Spiritual Birth. — Renovation. — End of Human Life. — Renovation of Life. — Holiness of Infancy. — Prayer. — Fallen Spirits. — Perversion of Childhood. — Infancy an Emblem of Holiness.

Review.

MR. ALCOTT. What did we have last ?

CHARLES. An allegory on the faculties.

MR. ALCOTT. What faculty is most active in you — each ?

WILLIAM C., LUCIA, FREDERIC, and JOHN B. Imagination.

WELLES. Reason.

EDWARD J., ALEXANDER, and NATHAN. Fancy.

FRANKLIN, AUGUSTINE, and GEORGE B. Fancy and Imagination.

CHARLES. Reason and Conscience are on my left side, Imagination is on the right.

SAMUEL R. All my faculties work more than Imagination.

LEMUEL. Understanding in me.

ANDREW. Imagination and Conscience. Once Imagination began first, now Conscience does.

MR. ALCOTT. Have you no understanding ; do you not wish to know about outward things ?

ANDREW. Yes ; but I cannot, for my Imagination interrupts me.

JOSEPH. I first look for what is good, and then for what is true.

MR. ALCOTT. A perfect man uses all these faculties.

CHARLES. When he is dead, he may be called Sleeping Beauty.

MR. ALCOTT. No; rather Risen Beauty. Immortality. Who embodied the Good, the True, and the Beautiful?

(All rose, but did not speak.)

Where did we leave Jesus?

SEVERAL. Driving the people out of the temple of Jerusalem.

MR. ALCOTT. While he was at Jerusalem at the feast.

Mr. Alcott then read the

INTERVIEW BETWEEN JESUS AND NICODEMUS.

JOHN iii. 1-21.

- | | |
|---|--|
| <p>Before the
 Vulgar Era, 27. Human
 Julian Period, Renovation.
 4740.
 Jerusalem.</p> | <p>1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
 7 Marvel not that I said unto thee, Ye must be born again.
 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.</p> |
|---|--|

Before the
Vulgar Æra, 27.
Julian Period,
4740.

Jerusalem.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify what we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven

* Num. xxi. 9. 14 * And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

† 1 John iv. 9. 16 † For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

‡ Ch. xii. 47. 17 ‡ For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Mr. Alcott asked what interested them most.

Idea of Nico-
demus.

JOSEPH. Jesus' saying he must be born again. That means that when the body dies the spirit is born again. The spirit is born first when the body is born; and then it is born again when the body dies.

AUGUSTINE. Nicodemus coming at night. He did so because he did not wish the people to know that he inclined to believe on Jesus, lest they should take him

out of office. It would have been better in him to go by day.

CHARLES. Why, I thought to get up after he was gone to bed, showed great interest in Jesus — but perhaps Augustine's thought is right about his motive. I imagined Nicodemus in bed, thinking about Jesus, and at last getting up to go and be instructed.

Faith and its
Emblem.

SAMUEL T. I was interested about the serpent's biting.

GEORGE K. And I. The "Son of man's being lifted up" means that angels lift men when they die.

MR. ALCOTT. Are not men lifted up till they die?

GEORGE K. Yes; when they grow better.

MR. ALCOTT. What are the names of the angels you spoke of?

JOSIAH and OTHERS. Faith. Love. Peace. Truth.

GEORGE K. Oh, I have another thought now. The Son's "being lifted up" means Jesus being made perfect by Love, and Peace; and people's looking at him, means that we are made better by faith in him.

JOSIAH. Jesus likened this world to a wilderness, and his being in it, to the serpent's being lifted up.

ANDREW. It was a sign of faith for the people to look at the serpent; but their faith cured the bites.

Renewal
by Faith.

MR. ALCOTT. So faith can cure the serpent bites.

ANDREW. Very deep faith could.

MR. ALCOTT. Can you tell of any thing else of this kind that faith does?

ANDREW. Why, in our Saviour's times, some came to life because they believed in Jesus.

MR. ALCOTT. Is there no such faith now?

ANDREW. No.

MR. ALCOTT. If you were sick, could you exercise this faith?

ANDREW. Yes.

MR. ALCOTT. Should you not want to have a physician?

ANDREW. I always do have one.

MR. ALCOTT. And the physician helps the cure.

ANDREW. God does more than the physician.

WELLES. The brass serpent was to make them remember to have faith in God. Their faith in God cured them.

EDWARD C. Being born again interested me.

MR. ALCOTT. Have you been, or do you want to be?

EDWARD C. No.

MR. ALCOTT. Being born again means being made better in spirit.

EDWARD C. I should like to be better, but I do not want to have my body born again.

JOHN B. I think Nicodemus was interested by the miracles of Jesus, and wanted to know whether he could believe in the rest.

MR. ALCOTT. Did Jesus explain his miracles to him?

JOHN B. He talked about spiritual birth with him.

SAMUEL R. Being born again, I think, means that at death the spirit goes back to heaven. It was born before the body at first, and goes back to its first state.

MR. ALCOTT. What is the use of the Spirit's entering the body, and suffering, if we return to what we were before?

(*Samuel hesitated.*)

WELLES. It has learned to resist temptation.

MR. ALCOTT. Suppose that temptation is not resisted, and wrong is done?

WELLES. We can then form resolutions.

MR. ALCOTT. What feeling makes us form resolutions of amendment?

GEORGE B. Repentance.

MR. ALCOTT. Then what do we learn from life?

AUGUSTINE. To know more — self-knowledge.

MR. ALCOTT. What is self-knowledge?

AUGUSTINE. Knowledge of Spirit.

MR. ALCOTT. Of the Spirit's — what?

CHARLES. The Spirit's Faculties.

MR. ALCOTT. Which is Self-Consciousness? Certain knowledge, "lifts us up." A little baby is good; but being tempted by outward things, it becomes acquainted with both the outward and inward world, and thus acts out its spirit.

EMMA. We ought to do as well as know.

MR. ALCOTT. So we come into the world to put our Spirits into action, either for keeping or recovering our innocence.

LUCIA. Being born again means that the Spirit should grow better all the time.

MR. ALCOTT. What does the word Renovation. "again" mean in this place?

LUCIA. (*After a pause.*) The soul must come back to the goodness it had when it was a baby. We must lose some part of our goodness and find out what wrong is, and then become good again like a baby.

MR. ALCOTT. What do you call a baby at first?

Holiness of
Infancy.

LUCIA. (*Successively.*) Innocent. — Good. — Angelic.

MR. ALCOTT. Is there a better word still?

ELLEN. Holy.

MR. ALCOTT. And holy means what; like God — Godlike?

(*All assented.*)

ELLEN. I thought being born again meant to have a new heart.

MR. ALCOTT. What is having a new heart?

ELLEN. To have all your sins forgiven.

MR. ALCOTT. How is that done?

Prayer. ELLEN. By praying earnestly, with the spirit; that is, to mean and feel what we say.

MR. ALCOTT. Is feeling, all of prayer?

GEORGE K. You must think right, too.

CHARLES. And act right, and be right.

MR. ALCOTT. Some of you think, perhaps, that prayer consists in saying over some words, whether you know what the words mean or not. Is it not true striving to do right that makes prayer?

(All assented.)

Is it right then — a prayer — to sit at dinner and eat more than you need?

(All said no.)

Is it prayer to fall into a passion?

GEORGE K. That is a prayer to the dragon.

MR. ALCOTT. What is a new heart?

ELLEN. It means to want to act right; to be pure like a baby. It says "again," because once we were pure and holy.

MR. ALCOTT. And are not those demons,
 Fallen Spirits. who go and whisper wrong feelings and thoughts into the souls of these holy ones?

(All held up hands.)

What shape did those demons take who went and whispered evil into the ears of your little brothers and sisters? was it the shape of Charles, or Lemuel, or William?

(All exclaimed, no.)

Did you ever strike a little brother or sister?

(Several held up hands.)

Were you not then such demons? Did you ever fret a

babe — hurt its feelings — be selfish to it — set it an example of disobedience, or any other wrong thing?

(Some confessed to all these things.)

Perversion of Childhood. Little babies lose their babyhood — their pure and holy life, in a great measure, because those around them do not meet their holiness with love and generosity, and teach them about outward things, and bear patiently the mistakes which these little ones make with their heads, not hearts, while they are learning the outward world, and things of time. Take care that you do not help to destroy their holiness. Jesus said, "Whoever shall cause one of these little ones to offend, it were better for him that a mill-stone were hanged about his neck, and he were cast into the depths of the sea." Who kept his babyhood?

Childhood an Emblem of Holiness.

SEVERAL. Christ.

CHARLES. God is babyhood.

MR. ALCOTT. There is truth in that, I believe; and yet it is language so liable to be misunderstood, that it had better not be used. Do you know of any child of your acquaintance, who has such holiness and simplicity as always "to come to the light," having nothing within it that may not be seen?

(There was no answer.)

We shall resume this subject at our next Conversation.

CONVERSATION XXIX.

RESTAURATION OF SPIRIT.

SPIRITUAL RENEWAL.

Idea of the Supernatural. — Interview between Jesus and Nicodemus, from the Sacred Text. — Type of Retribution. — Naughtiness. — Imaginative Faith. — Ideality of Jesus. — Sense of Supernatural. — Restauration. — Idea of Spiritual Renewal. — Peccability of Childhood. — Emblem of Spiritual Agency. — Type of Self-Sacrifice. — Type of Conscience. — Open-heartedness.

MR. ALCOTT. We resume the subject of our last Conversation. Do you remember what it was ?

Idea of the Supernatural. CHARLES. The Supernatural.

(Mr. Alcott described a storm at sea, and the sailors in despair, after having struggled with its terrors, going beyond Nature to prayer — the Supernatural ; — then death, where the Natural grows still, before the Supernatural, — then, the coming of Thought into the mind — the eagerness to express it.)

MR. ALCOTT. Do you understand the birth of the Supernatural within the Soul ?

(They assented.)

ELLEN. Jesus taught Nicodemus to be good by being born again.

MR. ALCOTT. What does being born again mean ?

GEORGE K. To grow better by trying.

JOHN B. He taught him to have faith in God.

MR. ALCOTT. You are too general — be particular.

JOHN B. When Moses lifted up the serpent, if they had faith, they were not bitten.

WELLES. He taught that faith in Jesus would make us go to heaven.

Mr. Alcott here re-read the preceding lesson.

INTERVIEW BETWEEN JESUS AND NICODEMUS.

JOHN iii. 1-21.

Before the
Vulgar Era, 27.
Julian Period,
4740.

Jerusalem.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness.

Before the
Vulgar Era, 27.
Julian Period,
4740.

Jerusalem.

* Num. xxi. 9.

† 1 John iv. 9.

† Ch. xii. 47.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 * And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 † For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 † For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

JOSEPH. We talked last time of being born spiritually. When the body dies, an angel comes down and takes the body.

MR. ALCOTT. How does the angel look?

JOSEPH. Like a man — and the spirit looks good.

MR. ALCOTT. Have the angel and spirit shapes really or does your Imagination give them shapes?

JOSEPH. My Imagination gives them shapes. Some spirits are born into Hell.

MR. ALCOTT. What is Hell?

Type of
Retribution.

JOSEPH. A great pit, without any bottom, big enough to take in the whole world.

MR. ALCOTT. Do you mean a real pit, or do you use the word pit as an emblem?

JOSEPH. Yes ; as an emblem.

MR. ALCOTT. How long does it take to be born again?

JOSEPH. A day.

MR. ALCOTT. Suppose we should kill ourselves ; — would that make us be born again?

JOSEPH. That would be wrong. We should live and prepare ourselves for being born again when we die.

MR. ALCOTT. And is not this preparation the most important part of being born again?

JOSEPH. Yes.

JOSIAH. Being born again means seeing more and more of God ; and I think if we want to be born again, we should not say such a word as Hell ; for I do not think it is a proper word to say.

MR. ALCOTT. I use it but seldom ; what word would it be better to use than that?

JOSIAH. We could say the place of the wicked.

MR. ALCOTT. Is it a place? or is it being Naughtiness. naughty? Do you know what naughty means? Naught means, nothing. And when we have wasted the holiness of our infancy, are we not nothing — naught — naughty? Is not naughty a good word for what you mean?

JOSIAH. Yes ; and heaven means goodness. And the reason the Spirit goes to heaven, without God's letting us see it, is because God wants us to believe without seeing. But I cannot conceive of any spirit without a shape, Mr. Alcott, can you?

MR. ALCOTT. Why, it is true that I seek to put my thoughts into shapes ; but there are some thoughts and feelings which I cannot get into shapes or acts ; and we must not try to get all our thoughts and feelings into shapes or acts, because we are liable to worship the shapes and habits, and thus become idolaters.

Imaginative
Faith.

Ideality
of Jesus.

CHARLES. Was not Jesus imaginative?

AUGUSTINE. I should think so, by his putting his thoughts into parables and emblems.

MR. ALCOTT. Faith seeks imaginative expression ; it is strong, it strives to enact, shape, dramatize. Faith is a sense of something which the Understanding and Reason have not attained ; it is often accompanied with the feeling of awe, — a feeling of something above

Sense of the
Supernatural.

Nature, — a Sense of the Supernatural. There are scenes of Nature which awaken awe — which excite in the mind a thought of something above nature. And there are actions which are accompanied with the same feeling. Have you ever felt it?

JOSIAH. Once I told a lie, and felt an awe of Conscience. I thought I should be struck dead the next moment.

CHARLES. I was once in the cemetery of St. Paul's, at a funeral ; and the lights in the dark passages, and the distant music, made me feel awe.

JOHN B. I was once at the Catholic Church, at a wedding, and saw the priests and candles, and felt as Charles says.

MR. ALCOTT. All may rise who remember to have had this feeling of awe.

(*All rose.*)

All persons have these feelings sometimes. They are the presence of the supernatural.

(*He then read the conversation with Nicodemus, paraphrasing thus :*)

“We know you come to teach the supernatural, for you do what is above the natural, &c. Except you be born of water, temperate, and feel the supernatural, you cannot be one of

Restoration.

my disciples. What is plain to the senses is natural; what is felt only in the Spirit is supernatural. This is mysterious, perhaps, as the wind; you do not understand that, neither do you this; but it is true, &c."

Idea of Spiritual Renewal. Is the birth of the spirit instantaneous, and must we wait till we die for it?

(Several.)

Do you think it is gradual, and may begin while we are in this body?

(Several.)

When do we begin to be born again?

GEORGE K. When we begin to be good.

ANDREW. So I think; but the spirit is not quite born again till the body is dead.

MR. ALCOTT. Is any part of your spirit born again, any faculty?

CHARLES. Yes; after you left Philadelphia,* my faculties, which you had waked up, grew dim; but since I have come back to your school again, they have brightened up. I think we can be born again when we choose.

AUGUSTINE. I don't; it is God that does it; and we cannot be born again till we die.

NATHAN. We can prepare to have our spirits born again, by learning about God.

MR. ALCOTT. What must our spirits come out of—or rather, what part of our natures must they not go into?

CHARLES. Our appetites and passions.

FRANKLIN. We can choose to free ourselves as soon as we know good from evil; and when we die, we are freed.

* This boy had been under the care of the Editor, during his residence in that city.

MR. ALCOTT. Did Jesus get free before he died?

FRANKLIN. He never was down.

MR. ALCOTT. What does it mean by his being "lifted up," if he never was down?

(*No answer.*)

Do any of you feel that your spirit has gone down into your appetites, &c.?

(*All.*)

Do any of you think that if a little baby's parents were perfectly good and wise, and arranged every thing about it just as they should; the child having the same kind of help from God that children always can have, it would never go down, and would not need to be born again?

(*All rose.*)

Do any think it will necessarily fall?

(*Several rose.*)

MR. ALCOTT. Why do you think so?

AUGUSTINE. Because there is so much wickedness.

EDWARD J. Because people have tried and did not succeed.

MR. ALCOTT. Do you think they tried hard?

EDWARD J. I know they tried; but I don't know whether it was hard enough.

MR. ALCOTT. It would be an excellent way for each of us to try, for God would try with us. He helps us if we wish it.

ELLEN. Every one will fall till another Jesus Christ is born.

MR. ALCOTT. Was he essentially different from us?

AUGUSTINE. He was God himself.

JOHN B. I do not think we can be born again, without trying.

MR. ALCOTT. How many of you have tried to bring your understanding away from the senses, your fancy

from the world, your feelings from bad passions ; in short, have tried to come back to yourself ?

(Several raised hands.)

What is it to be born of water ?

SEVERAL. To be purified — to be temperate.

MR. ALCOTT. And to be born of the Spirit ?

EDWARD J. To be good all your life.

MR. ALCOTT. Out of what world must you come ?

FRANKLIN. Out of this — material world.

MR. ALCOTT. Do you "marvel" at these words ?

GEORGE K. and OTHERS. No ; the wind is an emblem of the Spirit's coming and going out of the Body.

MR. ALCOTT. It is an emblem of the Inexplicable, and therefore of the Spirit's movements ; and have you not felt the spirit flowing in yourselves ? First there was no thought, then a thought ; and you were ready to say with Nicodemus, How can these things be ?

Type of Self-Sacrifice.

What is meant by Jesus' being "lifted up" ?

Does it not mean Self-Sacrifice ? And what is meant by "only begotten Son" ?

ELLEN. Jesus.

Type of Conscience.

GEORGE K. Conscience.

MR. ALCOTT. Let us leave Jesus Christ out of the question.

AUGUSTINE. I do not think it is right to have the idea that we can be as good as Jesus Christ.

MR. ALCOTT. You think there is no sense in which men are God ? Jesus may be considered as the emblem of Conscience ; and "only begotten" as Conscience in the Son. Does it not mean that God alone quickens Conscience ? Is not that true of all of you ? Does any one but God illuminate Spirit ?

Open-Heart-
edness.

How many of you can say that your conscience does not condemn you to-day? As many of you as can "come to the light" with your deeds, may rise.

(Several rose.)

EDWARD J. When I do wrong, I am willing people should know it.

WILLIAM C. Sometimes I have the desire to do wrong and do not do it.

MR. ALCOTT. Who are willing, or feel that they ought to be willing to show themselves forth, as God knows them?

(Several rose.)

GEORGE K. Yes; except one or two things.

(Some of the others thought they were not willing.)

CONVERSATION XXX.

SPIRITUAL UNION.

FAITH AND LOVE.

John's Testimony to Jesus, from the Sacred Text. — Efficacy of Faith. — Supremacy of Spirit. — Paternal and Filial Union. — Perpetuity of Spirit. — Idea of Death and Heaven. — Type of Spiritual Union. — Faith in the Supernatural. — Supremacy of Faith. — Retribution. — Spiritual Union.

Mr. Alcott, having enquired what was the subject of the last conversation, read

JOHN'S LAST TESTIMONY TO JESUS.

JOHN iii. 22-36.

Before the
Vulgar Era, 27
Julian Period,
4740.

Judæa.

* 1 John iv. 2.

† Ch. i. 7, 34.

‡ Heb. v. 4.

§ 1 John ii. 20.

Charity.

tarried with them, * and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, † to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, ‡ A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, § I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

- Before the Vulgar Æra, 27. Julian Period, 4740.
- Judæa.
- * Rom. iii. 4.
- † Matt. xi. 27.
- † Hab. ii. 4.
† John v. 10.
- 30 He must increase, but I *must* decrease.
- 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
- 32 And what he hath seen and heard, that he testifieth; and no-man receiveth his testimony.
- 33 He that hath received his testimony, * hath set to his seal that God is true.
- 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.
- 35 † The Father loveth the Son, and hath given all things into his hand.
- 36 ‡ He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

He then asked what most interested them.

Efficacy of Faith. LUCIA. I liked the last verse, "He that believeth on the Son hath everlasting life," &c.

JOHN B. I liked this, "A man can receive nothing except it be given him from heaven." Goodness comes from heaven.

MR. ALCOTT. Why do not some people get it?

JOHN B. They don't want it. — But it comes when you do want it and try for it.

MR. ALCOTT. What faculty works in wanting and trying?

JOHN B. Conscience, the spiritual faculty.

MR. ALCOTT. What is that act of Conscience when it strives — looks up?

JOHN B. Prayer.

LUCIA. Resolution and Hope.

GEORGE. Faith.

MR. ALCOTT. Yes; unless man has faith, even God does not give, for you cannot receive except into your faith. How much holiness there is ready for you

if you had faith, strong, resolute, hopeful faith ; but here is a habit, there a passion, or an appetite !

Supremacy of Spirit. CHARLES. I like this, — “He that cometh from above is above all.” That means, that when you are first born you are perfect. It refers to Jesus here, but it can be applied to others.

MR. ALCOTT. Express it in more general words.

CHARLES. SPIRIT is above all Souls that have done wrong. “That which comes from the earth” means the appetites, which are connected with material things, to which the Spirit gives up.

MR. ALCOTT. What is the opposite of Spirit — sometimes striving against it?

CHARLES. Body — the appetites of the body.

Faternal and Filial Union. GEORGE K. I liked, “The Father loved the Son.” Father means God ; he loved Jesus Christ, because he was good ; and He gave him power. I thought of an earthly father loving his son and giving him things.

MR. ALCOTT. George always thinks of love ; he loves his father and mother.

SAMUEL T. I like this, “The Father loveth the Son.”

MR. ALCOTT. Yes ; and to partake of God’s love for his Son, we must believe. Then as God’s Spirit lasts forever, so shall our loving spirit last forever. The everlasting life of a man is first found in faith, and goes out in love. How many of you have some of this faith?

(All rose.)

MARTHA. I liked what John B. did. We could not have any thing that God does not give. We must be ready for it. We must have faith.

Perpetuity of Spirit. ELLEN. I liked, “He must increase, but I decrease ;” but I don’t understand the decrease.

WELLES. I think it means decrease in the eyes of men.

CHARLES. I think it means the Body must decrease, the Spirit increase.

GEORGE K. I think it means that John would decrease, and Jesus increase, in the admiration of men.

ELLEN. Then it means that the popularity of John would be lost in that of Jesus.

Idea of Death
and Heaven. NATHAN. "He that believeth not on the Son shall not see life." I suppose that means, shall not have spiritual life; but only outward life.

JOHN B. So I think; the spirit will not go to heaven, will not be good, unless it believes.

MR. ALCOTT. Do any of you think that we cannot go to heaven till we die?

(Almost all.)

ELLEN. We cannot go till our bodies die.

NATHAN. Heaven is in our thoughts—

MR. ALCOTT. And feelings; where do thoughts and feelings come from?

NATHAN. From God.

MR. ALCOTT. Through what part of us?

NATHAN. Our Spirit.

MR. ALCOTT. Is heaven in our Spirits?

(Several.)

AUGUSTINE. We cannot go to heaven wholly till we die.

MR. ALCOTT. No one is wholly in heaven but God. Can we go to heaven at all without dying?

WELLES and ELLEN. No.

ANDREW. If we are in heaven now, I don't see how we can be said to be going to heaven.

CHARLES. Can we not go either to heaven or the other place till we die ?

ELLEN. No ; We must prepare for our other life while on earth.

MR. ALCOTT. Is there any connexion, Ellen, between doing right, and ascending out of this world ?

(She was silent.)

MR. ALCOTT. You seem to think that we die ; our bodies are laid in the earth ; our spirit ascends up, in some shape ; appears before God, who sits on a throne, somewhere ?

ELLEN. Yes.

JOSIAH. Heaven is partly in the Spirit of my body, partly in God.

WILLIAM C. Heaven is where great and good people are.

AUGUSTINE. Heaven is in our spirits — in God. It is in no particular place. It is not above the sky. It is not material. It is wherever people are good.

CHARLES. Heaven is every where — Eternity. It stops when there is any thing bad. It means peace and love. High and white are emblems of it.

ANDREW. Heaven is like a cloud, and God and Jesus and the angels sit on it.

MR. ALCOTT. Where is it ?

ANDREW. Every where. Every person that is good, God looks at and takes care of.

FREDERIC. Wherever there is good.

SAMUEL R. But in no place.

FRANKLIN. Heaven is the Spirit's truth and goodness. It is in every body ; but mostly in the good.

GEORGE K. I generally imagine it very high and bright, with gold pavements, but it is not earthly gold. It is both a place and state of mind.

EDWARD J. I used to think it was a room with a pair of stairs up to it.

NATHAN. I thought it was a large sea and a ladder went up to it, and angels carried men up.

MR. ALCOTT. Which do you think would be the best heaven, a heaven made up of things, or one made of thoughts, feelings, and love.

ALL. The last, the last.

Type of Spiritual Union.

JOSIAH, (referring to the text.) Christ was the bride, and John the bridegroom's friend.

GEORGE K. No; Christ was the bridegroom and John the bride.

Faith in the Supernatural.

MR. ALCOTT. "He that hath received the testimony" — testimony to what?

CHARLES. To the Supernatural.

MR. ALCOTT. How many of your spirits testify to the Supernatural?

(Several.)

Do people, do the boys whom you see receive your testimony to the Supernatural; or do they say pish! and pshaw! when you speak of your deeper feelings?

(Several rose.)

Does any thing within you speak the words of God?

SEVERAL. Yes; the Spirit.

Supremacy of Faith.

MR. ALCOTT. Can you measure — can your Reason measure the Spirit that is within you; can you gauge or weigh it?

(None held up hands.)

Does Father and Son mean God and Jesus?

CHARLES. No; it means God and any Man.

Retribution.

MR. ALCOTT. "The wrath of God abideth on him."

EDWARD J. That means, if you are bad, God will punish you.

(Mr Alcott paraphrased.)

Spiritual
Union.

The Father is the Divine Universal Spirit.

The Son is derived Spirit, and the Universal always flows into the Derived — the Divine Spirit offers every thing to the Human Spirit, because it loves it. And when the Spirit of Man is filial, it must needs have power — moral power — over all things. It works with God and subordinates all things to itself. Holiness is the Son of God and subdues all Evil at last.

CONVERSATION XXXI.

SPIRITUAL INTREPIDITY.

COURAGE AND FUSILLANIMITY.

Imprisonment of John the Baptist, from the Sacred Text. — Spiritual Restraint. — Moral Courage. — Power of Reproof. — Connexion between Self-Indulgence and Cowardice. — Repentance. — Emblem of Self-Indulgence. — Spiritual Illumination.

MR. ALCOTT. Imagine Jesus in Judæa, while I read the

IMPRISONMENT OF JOHN THE BAPTIST.

MATT. xiv. 5. MARK vi. 17-21, LUKE iii. 19.

Vulgar Æra, 27. Julian Period, 4740.
Judæa.

- | | | |
|---------------|----------------|---|
| Luke iii. 19. | Concupiscence. | But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, |
| Mark vi. 17. | | had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. |
| Mark vi. 18. | | For John had said unto Herod, It is not lawful for thee to have thy brother's wife. |
| Mark vi. 19. | | Therefore Herodias had a quarrel against him, and would have killed him; but she could not: |
| Mark vi. 20. | | For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. |

Vulgar Æra, 27. Julian Period, 4740.

Judæa.

Matt. xiv. 5. And when he would have put him to death, he feared the multitude, * because they counted him as a prophet.

MATT. iv. 12-18. MARK i. 14, 15. LUKE iv. 14, 15.

Mark i. 14. Now after that John was put in prison, Jesus came into Galilee.

Matt. iv. 12. † Now when Jesus heard that John was cast into prison, he departed,

Luke iv. 14. And Jesus returned in the power of the Spirit into Galilee,

Mark i. 14. preaching the Gospel of the kingdom of God,

Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

Luke iv. 14. and there went out a fame of him through all the region round about.

Luke iv. 15. And he taught in their synagogues, being glorified of all.

Matt. iv. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthалиm:

Matt. iv. 14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

Matt. iv. 15. † The land of Zabulon, and the land of Nephthалиm,
By the way of the sea,

Beyond Jordan, Galilee of the Gentiles;

Matt. iv. 16. The people which sat in darkness saw great light;
And to them which sat in the region and shadow of death,
light is sprung up.

Matt. iv. 17. § From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

Spiritual MR. ALCOTT. What interests you?
Restraint.

ELLEN. I was interested in the words
"Herod feared John." It was because he
was just. That was a feeling of reverence for good-
ness and God.

MR. ALCOTT. Do you "fear" a reprover?

EDWARD J. Herod feared the multitude.

* Ch. xxi. 26.

† John iv. 43.

‡ Isai. ix. 1, 2.

§ Mark i. 14.

ELLEN. Yes ; because they thought John a prophet as he did. It was John's goodness that caused the fear.

EDWARD J. I thought Herod was afraid the multitude would not let him hurt John.

MR. ALCOTT. Do any of you fear the multitude and on that account refrain from doing unjust things?

(Some hands were held up.)

EDWARD C. It was wrong for Herod to
Moral Courage. lay hold of John, and bind him, and put him in prison.

MR. ALCOTT. Had John any fear of saying what he thought right, at any time?

ALL. No ; never.

MR. ALCOTT. What makes a man stand up for the right all alone ?

ALL. Courage — true courage.

MR. ALCOTT. Do you do it?

(No answer.)

CHARLES. I like John's open-heartedness ; his telling his own opinion ; — his going straight forward.

MR. ALCOTT. Are you always able to do that ?

CHARLES. Not always. Only Jesus Christ did it always.

SAMUEL T. I wondered that Herod put him in prison.

MR. ALCOTT. Was it right in Herod to put John in prison for showing him that he had done wrong ?

SAMUEL T. No.

Power of
Reproof.

MR. ALCOTT. When your father, or mother, or Mr. Alcott reproves you, do you fall into a passion — would you like to put your reprover in prison ? All may answer that question.

(There were many confessions here.)

LUCY. * I thought Herod put John into prison, to get him out of the way, so that he might not hear his reproof. But he did not like to kill him.

SUSAN. Herod feared John, because he thought him so much better than himself.

MR. ALCOTT. Do you fear people who are better than yourself? Should you like to do a naughty thing before your father?

SUSAN. No; he would punish me.

GEORGE K. I liked John for telling Herod he did wrong. It is wrong to hurt a good person; and so Herod was unjust. But John was right.

MR. ALCOTT. Was John's right action an easy one to do?

GEORGE K. It was easy for him, because he had done right so long.

MR. ALCOTT. What was John's feeling.

GEORGE K. Courage — moral courage.

MR. ALCOTT. Did you ever have any of this?

GEORGE K. I don't remember any instance; but I think I have the feeling.

AUGUSTINE. When Herod wanted to put John to death, he feared that the multitude would hurt himself — would hurt his body and take away his power. For they believed in John. When a king thinks differently from his people, he must conceal what he thinks; or he should believe as they do.

MR. ALCOTT. Was Herod afraid of Con-
 science as well as of the multitude and
 John? or had he drowned Conscience in
 his appetites and passions? For Herod
 was given to appetite, and was passionate. These
 things almost always go together. Great love of bodily

Connexion
 between Self-
 Indulgence and
 Cowardice.

* Lucy had been absent a long while. — REC.

indulgence produces selfishness ; and selfishness produces hatred, and such passions. How many of you live in your flesh in your appetites and passions — in your bellies?

(A few held up hands.)

Who live in their angry passions, rather?

(The girls, and a few others.)

NATHAN. Eating too much makes you angry.

MR. ALCOTT. Herod's appetites and passions are connected in this story.

EDWARD J. I like good things to eat ; but I do not think I eat too much.

MR. ALCOTT. That is not living in appetite. It is right to enjoy eating — indulgence is wrong.

Repentance. SAMUEL R. I was interested in his preaching the kingdom of heaven. I did not know what it meant by its being "at hand."

JOSIAH. It means that it was just time for Herod to repent — for goodness to begin — and not a time to cast John into prison.

MR. ALCOTT. Did Jesus mean to tell Herod, or every body, to repent?

JOSIAH. He meant to tell every Spirit to repent. Bodies cannot repent.

MR. ALCOTT. How many of you have gone out of your spirits, and have gone down into the body too much?

(Many held up hands.)

Will you tell me any instances?

JOSIAH. I pushed my brother down once.

MR. ALCOTT. What if I should take a little baby, and put it into a pig-sty, by the pig's trough, and say, in that is the food for you, and this is a fit place?

CHARLES. It would be an emblem of a spirit gone away into the body.

Emblem of
Self-Indulgence.

(Mr. Alcott here enlarged his emblem, and ended with asking,)

Have any of you ever been in the pig-sty?

(Some confessed.)

ANDREW. The kingdom of heaven is a good nursery. The pig-sty is a place of punishment.

MR. ALCOTT. The kingdom of heaven is not a place. The kingdom is in our spirits.

JOSIAH. I should think Herod's palace was a place of punishment.

CHARLES. The kingdom of heaven is in our spirits, if they are good.

Spiritual
Illumination.

MR. ALCOTT. What is meant by the words "light is sprung up"?

CHARLES. The light was Conscience. They were said to sit in shadow, because the darkness had not passed away.

MR. ALCOTT. Is death a shadow?

(Some thought so.)

Of what?

(No answer.)

Of Life. Death is the absence of Life. Jesus brought "life and immortality to light," and chased away the darkness of death and fear.

CONVERSATION XXXII.

SPIRITUAL PURITY.

HOLINESS.

Interview between Jesus and the Woman of Samaria, from the Sacred Text. — Emblem of Holiness. — Blindness of Sensualism. — Materialism of the Outward Senses. — Sensuality. — Emblem of Spiritual Purity. — Emblem of Sensuality. — Fruits of Purity. — Fruits of Impurity. — Spiritual Renewal. — Perpetuity of Holiness. — Weariness of Spirit. — Spiritual Purity. — Immortality.

Mr. Alcott read the

CONVERSATION OF JESUS WITH THE WOMAN OF SAMARIA.

JOHN iv. 1-15.

- Vulgar Æra, 27. Spirituality. 1 When therefore the Lord knew how the
Julian Period, 4740. Pharisees had heard that Jesus made and
baptized more disciples than John,
2 (Though Jesus himself baptized not, but his disciples,)
Samaria. 3 He left Judæa, and departed again into Galilee.
4 And he must needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called
* Gen. xxxiii. 19. Sychar, near to the parcel of ground * that Jacob gave to his
and xlviii. 22. son Joseph.
Josh. xxiv. 32. 6 Now Jacob's well was there. Jesus therefore, being
wearied with his journey, sat thus on the well: and it was
about the sixth hour.
7 There cometh a woman of Samaria to draw water: Je-
sus saith unto her, Give me to drink.
8 (For his disciples were gone away unto the city to buy
meat.)
9 Then saith the woman of Samaria unto him, How is it
that thou, being a Jew, askest drink of me, which am a wo-

Vulgar *Æra*, 27. man of Samaria? for the Jews have no dealings with the Julian Period, Samaritans.
4740.

Samaria.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

MR. ALCOTT. What interested you most?

Emblem of
Holiness.

JOSEPH. S. The living water. It means spiritual water.

MR. ALCOTT. What do you mean by spiritual water?

JOSEPH. I cannot express it—it is truth.

MR. ALCOTT. What is the use of common water?

JOSEPH. It cleanses.

JOSIAH. It makes you better. Jesus meant to tell her he would give her truth.

Blindness of
Sensualism.

MR. ALCOTT. Did the woman understand that Jesus meant truth by water?

FRANKLIN. No; she thought of water for the body.

EDWARD J. You know she asked him what he was going to draw with; and that shows she thought it was some common stream that he spoke of.

MR. ALCOTT. What part of her nature did she use in this conversation?

EDWARD J. Her outward eyes.

MR. ALCOTT. Do you ever use your outward eyes when you should use inward faculties ; and misunderstand, like this woman, who was not spiritual ?

EDWARD J. Yes.

CHARLES. He told her that if she knew who it was that was speaking to her, she would also know what he meant.

MR. ALCOTT. How would she know ?

CHARLES. Because if she knew his nature she would know that he spoke in emblems.

MR. ALCOTT. Is it possible for an unspiritual person to understand emblems ?

Materialism of
the Outward
Senses.

CHARLES. Not without their being explained.

MR. ALCOTT. Think now what boys and girls, in this school, find it most difficult to understand emblems : — are they the most passionate, the most devoted to their appetites ?

(There was no answer.)

But there are exceptions to this rule.

SAMUEL R. This woman did not understand.

MR. ALCOTT. She was one of those material people who ask the eyes to settle every thing.

NATHAN. Spiritual water will never go away.

W. AUGUSTUS. He meant he could make her better. She did not understand, but I don't think it was wrong ; for she had never been taught about figures of speech.

MR. ALCOTT. Is it necessary to be taught about these ?

W. AUGUSTUS. Yes ; when one has gone down into the passions.

MR. ALCOTT. How does that happen in a man ?

Sensuality.

W. AUGUSTUS. When he was a baby he was good; but was tempted and could not resist.

MR. ALCOTT. Could not?

W. AUGUSTUS. Would not.

Emblem of
Spiritual
Purity.

MR. ALCOTT. And so it becomes necessary to lift him up out of a dry place, and refresh him with living water? In the country there are living springs, the water springs up and is never dry. Have you a living Spring?

W. AUGUSTUS. In my spirit.

MR. ALCOTT. Has it dried up at all? how has it?

W. AUGUSTUS. By passions.

Emblem of
Sensuality.

MR. ALCOTT. You have seen a stagnant pool; a bad effluvia rises from it; a green substance collects on the surface; disagreeable reptiles gather round it. Why is this?

W. AUGUSTUS. Because no living water comes to it.

MR. ALCOTT. What is such a place an emblem of?

W. AUGUSTUS. A self-indulgent, bad person.

EDWARD J. Beautiful flowers sometimes grow about stagnant waters.

MR. ALCOTT. That is true; and bad people do good and beautiful things sometimes. Some of the spirit given them at first is not yet quenched. Have your spirits impurity in them?

(No one answered.)

Living water flows to purify from all evils, unless you love them.

LEMUEL. Spiritual water means every thing that is good for the spirit.

MR. ALCOTT. Name some spiritual waters.

Fruits of Purity.

LEMUEL. Love, Faith, Generosity, Hope, Truth.

MR. ALCOTT. Do you always drink that last water?

LEMUEL. No, (*blushing*.)

EDWARD J. Joy is spiritual water.

JOHN. And Holiness.

JOSIAH. Knowledge of God.

GEORGE B. Obedience.

EDWARD J. I heard my sister read an allegory yesterday.

(*He spoke of Miss M.'s allegory of Faith and Hope.*)

JOHN B. When Jesus said, I would give thee living waters, the woman thought he meant water for the body ; but he meant purity.

MR. ALCOTT. What part of your nature drinks spiritual water?

JOHN B. Conscience.

MR. ALCOTT. Suppose you don't mind Conscience?

JOHN B. Then the waters will spoil, and no more pure water comes.

MR. ALCOTT. Name some spoilt waters.

JOHN B. and OTHERS. Impatience, Unkindness, Passion, Ingratitude, Anger, Selfishness, Crossness, Laziness, Ill-humour, Falsehood, Theft.

MR. ALCOTT. Do you generally think that other people must make you good or bad?

SEVERAL. Impure waters flow in to make us bad.

MR. ALCOTT. No ; the waters become impure by standing still — by your not trying. And what must you do to purify yourself, if you have become impure?

Spiritual
Renewal.

FRANKLIN. You must feel remorse —

MR. ALCOTT. Which leads to repentance. But what guards the fountain from outward evil?

FRANKLIN. Resolution.

MR. ALCOTT. WILL. *I will. To will.*

PERPETUITY OF
HOLINESS. ANDREW. (*Reads.*) "And the water that I shall give thee shall be a well of water,

springing up into everlasting life." The water is Spirit; spirit makes goodness; goodness lasts always.

MR. ALCOTT. Why does not the body last always?

ANDREW. Because it is no part of God, but is a part of the earth. The spirit is part of God. If the spirit should stay with the body always, it would get bad.

MARTHA. Living water means holiness.

MR. ALCOTT. Who sends that water in?

MARTHA. God.

MR. ALCOTT. Where does he get it from?

MARTHA. From himself.

MR. ALCOTT. Does it get spoilt in us?

MARTHA. Yes; until he fixes it again.

Weariness
of Spirit.

EDWARD C. I was interested in Jesus' being weary, and sitting by the well.

MR. ALCOTT. What produces weariness?

JOSIAH. Jesus' weariness was of the body. There is a weariness of mind when it has strayed away into wickedness.

JOHN D. All the waters in me are spoiled.

Spiritual
Purity.

MR. ALCOTT. Now can you tell what has been the subject of the Conversation? Do not say, a woman, or Jesus, or a well, or water.

EMMA. The subject has been the purity and impurity of the Spirit.

GEORGE. Purifying the Spirit.

FRANKLIN. And the eternity of Spirit.

MR. ALCOTT. What word expresses the eternity of Spirit in the Soul of man?

(No answer.)

Is it not Immortality?

(All said yes.)

CONVERSATION XXXIII.

SPIRITUAL WORSHIP.

PRAYER AND PRAISE.

Conversation of Jesus with the Samaritan Woman, from the Sacred Text. — Immortality. — Emblem of Holiness. — Idolatry. — Spiritual Worship. — Sincerity. — Idea of prayer. — Actual Prayer. — Responsive Prayer. — Ritual of Worship. — Prayer of Faith. — Forgiveness. — Dramatic Prayer. — Devotion to the Holy. — Idea of Universal Adoration and Praise. — Reverence of the Godlike in Conscience. — Reverence of Humanity. — Reverence of the INVISIBLE. — Admiration of Nature. — Spiritual Awe. — Supremacy of Spirit over Nature. — Worldliness. — Release from the Flesh. — Instinct of Adoration in Infancy. — Subject.

Mr. Alcott read the remainder of the

CONVERSATION OF JESUS WITH THE WOMAN OF SAMARIA.

JOHN iv. 16-30

Vulgar Æra, 27
Julian Period,
4740.

Worship. 16 Jesus saith unto her, Go, call thy husband
and come hither.

Samaria. 17 The woman answered and said, I have no husband.
Jesus said unto her, Thou hast well said, I have no husband :

18 For thou hast had five husbands ; and he whom thou
now hast is not thy husband : in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou
art a prophet.

20 Our fathers worshipped in this mountain ; and ye say,
that in * Jerusalem is the place where men ought to wor-
ship.

21 Jesus saith unto her, Woman, believe me, the hour
cometh, when ye shall neither in this mountain, nor yet at
Jerusalem, worship the Father.

Vulgar Æra, 27. 22 Ye worship ye know not what: we know what we
Julian Period, worship: for salvation is of the Jews.
4740.

Samaria.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

* 2 Cor. iii. 17.

24 * God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

(Before he had time to ask the usual question,)

Immortality

SAMUEL T. (*spoke*). I was most interested

in this verse: "He that drinks of this water shall thirst again, but he that drinks of the water that I shall give him, shall never thirst." He means by this, that those who heard what he taught, and did it, should live always, should never die, their spirits should never die.

MR. ALCOTT. Can a spirit die at any rate?

SAMUEL T. For a spirit to die is to leave off being good.

Emblem of
Holiness.

EDWARD J. I was interested in the words,

"For the water I shall give him will be in him a well of water." I think it means,

that when people are good and getting better, it is like water springing up always. They have more and more goodness.

SAMUEL R. Water is an emblem of Holiness.

MR. ALCOTT. Water means Spirit pure and unspoiled.

EDWARD J. It is holy spirit.

ELLEN. I was most interested in these words, "Ye worship ye know not what." The Samaritans worshipped idols, and there was no meaning to that.

MR. ALCOTT. What do you mean by their worshipping idols?

ELLEN. They cared about things more than God.

MR. ALCOTT. What kind of false worship do you think Jesus was thinking about, when he said, "Woman, the hour is coming and now is, when neither in this mountain —"?

ELLEN. Oh! She thought the place of worship was more important than the worship itself.

MR. ALCOTT. Well! how did Jesus answer that thought?

ELLEN. He told her what she ought to worship, which was more important than where.

MR. ALCOTT. Some of you perhaps have made this mistake, and thought that we only worshipped God in churches and on Sundays. How is it—who has thought so?

(Several held up hands, smiling.)

Who knew that we could worship God any where?

(Others held up hands.)

Spiritual
Worship.

What other worship is there beside that in the Church?

EDWARD J. The worship in our hearts.

MR. ALCOTT. How is that carried on?

EDWARD J. By being good.

NATHAN. We worship God by growing better.

AUGUSTINE. We worship God when we repent of doing wrong.

Sincerity. JOSIAH. I was most interested in this verse, "God is a Spirit, and they that worship him must worship him in spirit and in truth." It means that to feel our prayers is more important than to say the words.

LEMUEL. And when we pray and pray sincerely.

MR. ALCOTT. What is praying sincerely?

LEMUEL. Praying the truth.

MR. ALCOTT. What is to be done in praying the truth? When you think of prayer, do you think of a position of the body — of words?

LEMUEL. (*Earnestly.*) I think of something else, but I cannot express it.

MR. ALCOTT. Josiah is holding up his hand; can he express it?

Idea of Prayer. JOSIAH (*burst out,*) To pray, Mr. Alcott, is to be good, really; you know it is better to be bad before people, and to be good to God alone, because then we are good for goodness' sake, and not to be seen, and not for people's sake. Well, so it is with prayer. There must be nothing outward about prayer; but we must have some words, sometimes; sometimes we need not. If we don't feel the prayer, it is worse than never to say a word of prayer. It is wrong not to pray, but it is more wrong to speak prayer and not pray. We had better do nothing about it, Mr. Alcott! we must say words in a prayer, and we must feel the words we say, and we must do what belongs to the words.

Actual Prayer. MR. ALCOTT. Oh! there must be doing, must there?

JOSIAH. Oh! yes, Mr. Alcott! doing is the most important part. We must ask God for help, and at the

same time try to do the thing we are to be helped about. If a boy should be good all day, and have no temptation, it would not be very much ; there would be no improvement ; but if he had temptation, he could pray and feel the prayer, and try to overcome it, and would overcome it ; and then there would be a real prayer and a real improvement. That would be something. Temptation is always necessary to a real prayer, I think. I don't believe there is ever any real prayer before there is a temptation ; because we may think and feel and say our prayer ; but there cannot be any doing, without there is something to be done.

MR. ALCOTT. Well, Josiah, that will do now. Now will you let some one else speak ?

JOSIAH. Oh, Mr. Alcott, I have not half done.

Responsive
Prayer.

EDWARD J. Mr. Alcott, what is the use of responding in church ?

MR. ALCOTT. Cannot you tell ?

EDWARD J. No ; I never knew.

JOSIAH. Oh ! Mr. Alcott !

MR. ALCOTT. Well, Josiah, do you know ?

JOSIAH. Why, Edward ! is it not just like a mother's telling her child the words ? The child wants to pray ; it don't know how to express its real thoughts, as we often say to Mr. Alcott here ; and the mother says words, and the child repeats after her the words.

EDWARD J. Yes ; but I don't see what good it does.

JOSIAH. What ! if the mother says the words, and the child repeats them and feels them — really wants the things that are prayed for — can't you see that it does some good ?

EDWARD J. It teaches the word-prayer — it is not the real prayer.

JOSIAH. Yet it may be the real prayer, and the real prayer must have some words.

Ritual of
Worship.

But, Mr. Alcott, I think it would be a great deal better, if, at church, every body prayed for themselves. I don't see why one person should pray for all the rest. Why could not the minister pray for himself, and the people pray for themselves; and why should not all communicate their thoughts? Why should only one speak? Why should not all be the preachers? Every body could say something; at least, every body could say their own prayers, for they know what they want. Every person knows the temptations they have, and people are tempted to do different things. Mr. Alcott! I think Sunday ought to come oftener.

MR. ALCOTT. Our hearts can make all time Sunday.

JOSIAH. Why then nothing could be done! There must be week-days, I know — some week-days; I said, Sunday oftener.

MR. ALCOTT. But you wanted the prayers to be doing prayers.

Now some of the rest may tell me, how you could pray doing prayers.

GEORGE K. Place is of no consequence. I think prayer is in our hearts. Christian prayed in the cave of Giant Despair. We can pray any where, because we can have faith any where.

MR. ALCOTT. Faith, then, is necessary?

GEORGE K. Yes; for it is faith that makes the prayer.

MR. ALCOTT. Suppose an instance of prayer in yourself.

GEORGE K. I can pray going to bed or getting up.

MR. ALCOTT. You are thinking of time, — place, — words.

GEORGE K. And feelings and thoughts.

MR. ALCOTT. And action?

GEORGE K. Yes ; action comes after.

JOHN B. When we have been doing wrong and are sorry, we pray to God to take away the evil.

MR. ALCOTT. What evil, the punishment?

JOHN B. No ; we want the forgiveness.

MR. ALCOTT. What is for-give-ness, is it any thing given?

LEMUEL. Goodness, Holiness.

JOHN B. And the evil is taken away.

MR. ALCOTT. Is there any action in all this?

JOHN B. Why yes ! there is thought and feeling.

MR. ALCOTT. But it takes the body also to act ; what do the hands do?

JOHN B. There is no prayer in the hands !

MR. ALCOTT. You have taken something that belongs to another ; you pray to be forgiven ; you wish not to do so again ; you are sorry. Is there any thing to do?

JOHN B. If you injure any body, and can repair it, you must, and you will, if you have prayed sincerely ; but that is not the prayer.

MR. ALCOTT. Would the prayer be complete without it?

JOHN B. No.

ANDREW. Prayer is in the Spirit.

MR. ALCOTT. Does the Body help the Spirit?

ANDREW. It don't help the prayer.

MR. ALCOTT. Don't the lips move?

Dramatic Prayer. ANDREW. But have the lips any thing to do with the prayer?

MR. ALCOTT. Yes ; they may. The whole nature may act together ; the body pray ; and I want you to tell an instance of a prayer in which are thoughts, feelings, action ; which involves the whole nature, body and all. There may be prayer in the palms of our hands.

ANDREW. Why, if I had hurt any body, and was sorry and prayed to be forgiven, I suppose I should look round for some medicine and try to make it well.

(Mr. Alcott here spoke of the connexion of the mind with the body, in order to make his meaning clearer.)

SAMUEL R. If I had a bad habit and should ask God for help to break it ; and then should try so as really to break it — that would be prayer.

CHARLES. Suppose I saw a poor beggar boy hurt, or sick, and all bleeding ; and I had very nice clothes, and was afraid to soil them, or from any such cause should pass him by, and bye and bye I should look back and see another boy helping him, and should be really sorry and pray to be forgiven — that would be a real prayer ; but if I had done the kindness at the time of it, that would have been a deeper prayer.

AUGUSTINE. When any body has done wrong, and does not repent for a good while, but at last repents and prays to be forgiven, it may be too late to do any thing about it ; yet that might be a real prayer.

MR. ALCOTT. Imagine a real doing prayer in your life.

LUCIA. Suppose, as I was going home from school, some friend of mine should get angry with me, and throw a stone at me ; I could pray not to be tempted to do the same, to throw a stone at her, and would not.

MR. ALCOTT. And would the not doing any thing in that case be a prayer and an action? Keeping your body still would be the body's part of it.

LUCIA. Yes.

ELLEN. I heard a woman say, once, that she could pray best when she was at work ; that when she was scouring floor she could ask God to cleanse her mind.

Devotion to
the Holy.

MR. ALCOTT. I will now vary my question. Is there any prayer in Patience?

ALL. A great deal.

MR. ALCOTT. In Impatience?

ALL. No; not any.

MR. ALCOTT. In Doubt?

GEORGE K. No; but in Faith.

MR. ALCOTT. In Laziness?

ALL (*but Josiah.*) No; no kind of prayer.

JOSIAH. I should think that Laziness was the prayer of the body, Mr. Alcott.

MR. ALCOTT. Yes; it seems so. The body tries to be still more body; it tries to get down into the clay; it tries to sink; but the spirit is always trying to lift it up and make it do something.

EDWARD J. Lazy people sometimes have passions that make them act.

MR. ALCOTT. Yes; they act downwards.

Is there any prayer in disobedience?

ALL. No.

MR. ALCOTT. Is there any in submission?

In forbearing when injured?

In suffering for a good object?

In self-sacrifice?

ALL. (*Eagerly to each question.*) Yes. Yes. Yes. Yes.

(*Mr. Alcott here made some very interesting remarks on loving God with all our heart, soul, mind, &c., and the Idea of Devotion it expressed. Josiah wanted to speak constantly, but Mr. Alcott checked him, that the others might have opportunity, though the latter wished to yield to Josiah.*)

JOSIAH (*burst out,*) Mr. Alcott! you know Mrs. Barbauld says in her hymns, Every thing is prayer; every action is prayer; all nature prays; the bird prays in singing; the tree prays

Idea of Universal Adoration and Praise.

in growing; men pray; men can pray more; we feel; we have more—more than nature; we can know and do right; Conscience prays; all our powers pray; action prays. Once* we said here, that there was a “Christ in the bottom of our Spirits” when we try to be good; then we pray in Christ; and that is the whole.†

MR. ALCOTT. Yes, Josiah, that is the whole. That is Universal Prayer—the adoration of the Universe to its Author!

Reverence of
the Godlike in
Conscience.

CHARLES. I was most interested in this verse—“The day is coming, and now is, when men shall worship the Father,” &c. I think that this means that people are about to learn what to worship, and where.

MR. ALCOTT. Have you learned this to-day?

CHARLES. Yes; I have learnt some new things, I believe.

MR. ALCOTT. What are you to worship?

CHARLES. Goodness.

MR. ALCOTT. Where is it?

CHARLES. Within.

MR. ALCOTT. Within what?

CHARLES. Conscience, or God.

MR. ALCOTT. Are you to worship Conscience?

CHARLES. Yes.

MR. ALCOTT. Is it any where but in yourself?

CHARLES. Yes; it is in Nature.

MR. ALCOTT. Is it in other people?

CHARLES. Yes; there is more or less of it in other people, unless they have taken it out.

MR. ALCOTT. Can it be entirely taken out?

Reverence of
Humanity.

* See Conversation XXVIII. — a remark of Mr. Alcott's.

† This improvisation is preserved in its words.

CHARLES. Goodness always lingers in Conscience.

MR. ALCOTT. Is Conscience any where but in Human Nature?

CHARLES. It is in the Supernatural.

Reverence of
the Invisible.

MR. ALCOTT. You said at first that there was something in outward Nature, which we should worship.

CHARLES. No ; I don't think we should worship any thing but the Invisible.

MR. ALCOTT. What is the Invisible?

CHARLES. It is the Supernatural.

JOHN B. It is the Inward — the Spiritual.

But I don't see why we should not worship the sun a little as well —

Admiration
of Nature.

MR. ALCOTT. As well as the Sunmaker?

But there are sun-worshippers.

JOHN B. Yes ; a little ; for the sun gives us light and heat.

MR. ALCOTT. What is the difference between your feeling when you think of the sun, or the ocean, (*he described some grand scenes,*) and when you think of Conscience acting in such cases as — (*he gave some striking instances of moral power.*) Is there not a difference?

(*They raised their hands.*)

What is the name of the feeling with which you look at Nature?

SEVERAL. Admiration.

MR. ALCOTT. But when Conscience governs our weak body, is it not a Supernatural Force? Do you not feel the awe of the inferior before a superior nature? And is not that worship? The sun cannot produce it.

Spiritual Awe.

JOSIAH. Spirit worships Spirit. Clay worships Clay.

Supremacy of
Spirit over
Nature.

MR. ALCOTT. Wait a moment, Josiah. I wish to talk with the others; let me ask them this question;—Do you feel that Conscience is stronger than the mountain, deeper and more powerful than the ocean? Can you say to yourself, I can remove this mountain?

JOSIAH (*burst out*,) Yes, Mr. Alcott! I do not mean that with my body I can lift up a mountain—with my hand; but I can feel; and I know that my Conscience is greater than the mountain, for it can feel and do; and the mountain cannot. There is the mountain, there! It was made, and that is all. But my Conscience can grow. It is the same kind of Spirit as made the mountain be, in the first place. I do not know what it may be and do. 'The Body is a mountain, and the Spirit says, be moved, and it is moved into another place.

Worldliness.

Mr. Alcott, we think too much about Clay. We should think of Spirit. I think we should love Spirit, not Clay. I should think a mother now would love her baby's spirit; and suppose it should die, that is only the Spirit bursting away out of the Body. It is alive; it is perfectly happy; I really do not know why people mourn when their friends die. I should think it would be matter of rejoicing. For instance, now, if we should go out into the street and find a box, an old dusty box, and should put into it some very fine pearls, and bye and bye the box should grow old and break, why, we should not even think about the box; but if the pearls were safe, we should think of them and nothing else. So it is with the Soul and Body. I cannot see why people mourn for bodies.

Release from
Flesh.

MR. ALCOTT. Yes, Josiah; that is all true, and we are glad to hear it. Shall some one else now speak beside you?

JOSIAH. Oh, Mr. Alcott! then I will stay in at recess and talk.

Instinct of
Adoration in
Infancy.

MR. ALCOTT. When a little infant opens its eyes upon this world, and sees things out of itself, and has the feeling of admiration, is there in that feeling the beginning of worship?

JOSIAH. No, Mr. Alcott; a little baby does not worship. It opens its eyes on the outward world, and sees things, and perhaps wonders what they are; but it don't know any thing about them or itself. It don't know the uses of any thing; there is no worship in it.

MR. ALCOTT. But in this feeling of wonder and admiration which it has, is there not the beginning of worship that will at last find its object?

JOSIAH. No; there is not even the beginning of worship. It must have some temptation, I think, before it can know the thing to worship.

MR. ALCOTT. But is there not a feeling that comes up from within, to answer to the things that come to the eyes and ears?

JOSIAH. But feeling is not worship, Mr. Alcott.

MR. ALCOTT. Can there be worship without feeling?

JOSIAH. No; but there can be feeling without worship. For instance, if I prick my hand with a pin, I feel, to be sure, but I do not worship.

MR. ALCOTT. That is bodily feeling. But what I mean is, that the little infant finds its power to worship in the feeling which is first only admiration of what is without.

JOSIAH. No, no; I know what surprise is, and I know what admiration is; and perhaps the little creature feels that. But she does not know enough to know that she has Conscience, or that there is temptation. My little sister feels, and she knows some things; but she does not worship.*

* Here I was obliged to pause, as I was altogether fatigued with keeping my pen in long and uncommonly constant requisition.

Subject. **MR. ALCOTT.** Now I wish you all to think.
What have we been talking about to-day?

CHARLES. Spiritual Worship.

MR. ALCOTT. And what have we concluded it to be?

CHARLES. The Worship of Conscience in our Spirit.

I was enabled to preserve the words better than usual, because Josiah had so much of the conversation, whose impediment of speech makes his enunciation slow, and whose fine choice of language and steadiness of mind, makes him easy to follow and remember. — REC.

CONVERSATION XXXIV.

SPIRITUAL SUBSISTENCE.

DUTY.

Conversation of Jesus with his Disciples, from the Sacred Text. — Emblem of Spiritual Excellence. — Piety. — Philanthropy. — Spirituality. — Spiritual Obedience. — Practical Duties. — Temperance. — End of Life. — Diffusion of Good. — Self-Knowledge.

MR. ALCOTT. Where did we leave Jesus.

SEVERAL. In Samaria; at Jacob's well; near Sychar; close by Mount Gerasim, talking with a woman.

Mr. Alcott then read the

CONVERSATION OF JESUS WITH HIS DISCIPLES.

JOHN iv. 31-42.

Vulgar Æra, 27.
Julian Period,
4740.

Progress. 31 In the mean while his disciples prayed him, saying, Master, eat.

Samaria.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say ye not, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; * for they are white already to harvest

* Matt. ix. 37.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

Vulgar Era, 27. 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
Julian Period, 4740.

Samaria.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days.

41 And many more believed because of his own word ;

42 And said unto the woman, Now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

He then asked, What interested you ?

Emblem of
Spiritual
Excellence.

ANDREW. The white fields ; I thought they were emblematic of the purity of the spirit.

MR. ALCOTT. The fields are white when they are ripe. When is the Spirit ripe ?

ANDREW. When all its evil is out.

MR. ALCOTT. An old man is compared in the Bible to "a shock of corn fully ripe." What ripens Spirit ?

ANDREW. Truth, Love.

OTHERS. Patience, Faith.

LEMUEL. Repentance after we have done wrong.

SAMUEL R. Self-sacrifice.

CHARLES. Self-examination.

OTHERS. Self-control.

EDWARD. I thought when Jesus said the fields were all at once ready for the harvest, he did a miracle on the grain.

CHARLES. I thought he meant the Spiritual harvest was ready, though it was four months to the other.

MR. ALCOTT. What persons is he thinking of ?

CHARLES and JOHN B. The disciples. — Their faith was ripe.

LEMUEL. No ; Jesus' own spirit was ripe, and he did miracles.

JOSIAH. I think the field means God, the wheat is men — the ears that are not ripe are men who have not done his will — the ripened ears are men perfect.

Piety. GEORGE K. I was interested in Jesus' saying "My meat is to do the will of him that sent me." I think it means that the spirit should live by doing good — on faith and love.

MR. ALCOTT. To what actions do those principles lead?

EMMA. To teach people in conversations, as he was doing then.

Philanthropy. GEORGE K. And to do miracles, cleanse people, carrying off their devils, which means their passions.

MR. ALCOTT. What are unclean spirits?

LEMUEL. Appetites.

MR. ALCOTT. What are demons?

SEVERAL (*at once*.) Anger. Lying. Impatience. Passions. Fretfulness. Swearing.

MR. ALCOTT. And it was the meat of Jesus, to cast these demons and unclean spirits out of Human Nature.

MARTHA. It was his meat to preach

JOHN B. And to teach men to believe in their spirits more than their bodies.

Spirituality. MR. ALCOTT. Jesus had been hungry this day, and sent his disciples to buy food. What did he mean when he said he had "meat they knew not of"?

JOHN B. He wanted to teach them to feed their spirits.

MR. ALCOTT. What is spiritual meat?

JOHN B. Doing good.

MR. ALCOTT. What spiritual food do you live on?

JOHN B. Sometimes I want to do something, and my conscience tells me not, and I do not do it.

MR. ALCOTT. But if you obey appetite instead ?

JOHN B. Then I do not God's will or work.

MR. ALCOTT. Who among you has a work ?

(All held up hands.)

What is your work ?

SEVERAL. Obedience. Love. Faith.

Spiritual
Obedience.

MR. ALCOTT. What is the work which God has sent us to do in the body ? Here is a Spirit in the midst of the Body. You know the body's food. What is the Spirit's food ? What is the work we are to do ?

CHARLES. To conquer the body, and not injure it by excessive eating or passions.

MR. ALCOTT. Is it then part of the work to save the body, and how ?

CHARLES. By making it obey conscience.

MR. ALCOTT. Who among you tease your mothers sometimes for good things to eat, or for any pleasures of the body ?

(Several.)

JOSIAH. The work is love to God and man. If you love any person you will do the things they wish, and if you love God, you will do his will.

EDWARD J. Our work is to do good ourselves and to set an example to others.

MR. ALCOTT. Did any of you ever set an example to others, that ought to be imitated ?

(Several.)

"Let your light so shine before men, that they may see your good works."

What is the great end of life ?

Practical
Duties.

EDWARD J. Goodness.

CHARLES. To set an example.

WELLES. To resist temptation and show others how.

GEORGE. To repent, and make other people.

ANDREW. To keep the commandments.

EDWARD C. To be good, to try to be good.

JOHN B. and AUGUSTINE. Obedience to Conscience.

MR. ALCOTT. What is Conscience?

JOHN B. Our Goodness.

MR. ALCOTT. Is there no goodness in Conscience but ours?

JOHN B. Yes ; God's goodness.

GEORGE B. Self-control.

SAMUEL R. To be good, and do good.

ELLEN. Self-sacrifice of every thing bad in us, our passions, &c.

LUCIA. Sacrifice our body to our Spirits.

MR. ALCOTT. Must we spoil our bodies?

LUCIA. No ; we must take care of them.

MR. ALCOTT. What is the name of the virtue that takes care of the body?

Temperance.

LEMUEL. Temperance.

LUCY. Self-control is the great end of life.

MR. ALCOTT. Jesus said he was doing his Father's work.

Now will each of you tell me what work you are doing?

CHARLES. Trying to be better ; but I do not succeed. I have small works besides of a different kind.

WILLIAM C. My work is play.

(Almost all the rest held up hands.)

MR. ALCOTT. Who live principally to gratify themselves?

(Several held up hands.)

Who like themselves as well as any body?

(*Three held up hands.*)

Who like others better?

(*The rest.*)

Diffusion
of Good.

What did Jesus mean by saying "One sows and another reaps"?

CHARLES. One does right and others imitate.

MR. ALCOTT. The Sower is seldom the reaper. Who is the great sower.

AUGUSTINE. Jesus.

Self-Knowledge.

MR. ALCOTT. What does the woman mean by the words, "He told me all that ever I did"?

GEORGE. The principal things in her life.

MR. ALCOTT. There are some people who seem to know us, and all that is in us; such understand Human Nature — the seat and source of Wisdom in the Con-
~~sciousness.~~

CONVERSATION XXXV.

QUICKENING AGENCY OF SPIRIT.

REANIMATION.

Healing of the Nobleman's Son, from the Sacred Text. — Sensualism. — Spiritualism. — Spiritual Faith. — Healing Agency of Faith. — Faith and Reason. — Pictures of the Curing. — Revival of Consciousness. — Divine Radiance. — Primal Holiness or Depravity. — Sympathetic Faith. — Ideal Physician. — School for Physical and Spiritual Culture.

MR. ALCOTT. Jesus was going to Galilee, you know, when he stopped at the well near Sychar. He went on to Cana, where he had made the water into wine. Here the circumstance is mentioned, which I shall now read.

HEALING OF THE NOBLEMAN'S SON AT CANA.

JOHN iv. 43-54.

Vulgar Era, 27.

Julian Period, Faith.
4740.

43 Now after two days he departed thence, and went into Galilee.

44 For * Jesus himself testified, that a prophet hath no Cana, in Galilee. honor in his own country.

45 Then, when he was come into Galilee, the Galileans * Matt. xii. 7. received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

† ch. ii. 1. 11. 46 So Jesus came again into Cana of Galilee, † where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Vulgar Era, 27. 48 Then said Jesus unto him, Except ye see signs and Julian Period, wonders, ye will not believe. 4740.

49 The nobleman saith unto him, Sir, come down ere my Cana, in Galilee. child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

SEVERAL. I was interested in the words, "Thy son lives."

Sensualism. GEORGE B. I thought of the words "Except ye see signs and wonders, ye will not believe." They liked material actions, such as making the sick well.

JOHN B. He thought the nobleman would not believe without some sign to his outward eyes.

MR. ALCOTT. Can we depend on such signs as these?

JOHN B. Not so much as on spiritual miracles, such as giving up your body to make people better. To turn the water into wine is a material miracle. People like material miracles best generally—but they are not so real as the spiritual ones. All their use is to be signs of spiritual miracles.

MR. ALCOTT. Which kind do you like best?

Spiritualism. JOHN B. Spiritual; for I can understand spiritual things better than I can material things,—and sometimes material miracles deceive us, because we do not know what they are signs of, but to

know the spiritual things makes me understand the material.

MR. ALCOTT. Who else understands spiritual things best?

(Many held up hands.)

Who understand material things best?

(Several held up hands.)

JOHN B. The nobleman believed in spiritual Faith. It says he "believed with his whole house."

ONE. It interested me most, that when he was going home, the servants should meet him and tell him his son was well.

FREDERIC. It interested me, that the nobleman went expecting a certain sort of answer; and as he received such an one as he expected, he believed. I meant to say something else, but I have lost it.

WELLES. Jesus cured the son, because he saw the father had faith. First, Jesus told him he would not believe, except he saw signs and wonders. But when he saw the man did believe, he told him to go, for the wonder was done as he would find.

MR. ALCOTT. Which comes first, faith or the sign?

WELLES. Sometimes one and sometimes the other. I think Jesus said that about the signs and wonders, to see what the man would say, and how much faith he had.

MR. ALCOTT. Can you see any connexion between the faith and the curing? What acted on the child?

WELLES. The word that Jesus said; and he said the word because of the man's faith.

MR. ALCOTT. What sort of word was it that was spoken?

WELLES. I have a thought which I cannot express.

GEORGE K. Jesus would not have cured the child, unless he had seen that the nobleman had faith.

ANDREW. So I think, but I cannot explain it.

GEORGE K. The way it cured the child was, that God heard the prayer, and cured the child for Jesus' sake.

ANDREW. But Jesus was God.

MR. ALCOTT. Do you wish to leave the subject here?

GEORGE and ANDREW. I should like to carry it deeper, but I cannot.

CHARLES. I think that Jesus prayed inwardly to God to let him cure the child, and God answered him, and he said the word, and it was said in such an impressive manner, that the nobleman remembered every thing, time and all. There was something Supernatural about the manner, and the nobleman felt it, and felt who it was that was speaking.

MR. ALCOTT. Could you explain the faith and cure without the Supernatural?

CHARLES. No ; it would not be so Godlike.

MR. ALCOTT. What faculty sits in judgment when you do not feel the Supernatural?

CHARLES. The Reason.

JOHN B. Jesus could do it because he had faith in God.

MARTHA. The man had so much hope, that when he saw Jesus he had faith. I thought Jesus looked very meek and willing, and showed it by speaking in kind tones.

MR. ALCOTT. Have you ever had so much confidence in something spiritual, as to believe against external appearances?

MARTHA. Yes ; but I had rather not tell.

Pictures of
the Cure.

JOHN B. I thought Jesus had robes on, and looked pleased, and spoke in a soft voice. The nobleman's voice was not like his, but rough, and he looked rough.

MR. ALCOTT. What makes softness in the voice?

JOHN B. Because of pleasantness in the spirit.

CHARLES. I thought Jesus had on a white robe that fell round his feet, and his hair hung all round his head ; and at first there was a look of sorrow and pity for the poor boy's sickness. Then a smile lighted up his face, when he saw the nobleman's faith. The nobleman looked worn down with watching and anxiety ; and when the smile of hope, and faith, and joy first gleamed up, his face did not seem fit for a smile, but the smile soon went all over him, like the coming forth of a sun — a spiritual sun — and the smile itself seemed to refresh him.

EMMA. I had a thought, but when Charles began to speak my thought went away. I think the voice of Jesus sounded like music.

MR. ALCOTT. Did it have hope or fear in it?

EMMA. Hope.

MR. ALCOTT. Do you think hopeful people have the most musical voices?

EMMA. I never observed ; but I should think they would have.

SAMUEL R. I think Jesus was God in a Body ; so he did not have faith in God, but in himself.

Revival of
Consciousness. LUCY. Jesus made the boy live, because the nobleman did not want the signs and wonders. It was better to believe without signs and wonders.

MR. ALCOTT. Were any of you ever near dying?

GEORGE K. Yes ; but I did not know it myself.

LUCY. I was very sick lately, and I was crazy.

MR. ALCOTT. Where was your Mind then?

LUCY. It was insensible within me. When it came back to me, I felt as if I was waking up.

MR. ALCOTT. How did you feel in your Spirit ?

LUCY. I felt gratitude.

MR. ALCOTT. Do you suppose that feeling made you get well any sooner?

LUCY. I don't know. Perhaps it did.

Divine Radiance.

ELLEN. I thought Jesus looked pleasant, kind, and happy; the nobleman looked scornful. Jesus wanted to know if he had faith.

JOSIAH. I thought there were rays of glory round Jesus' head — spiritual rays.

MR. ALCOTT. Could they be seen?

JOSIAH. No; painters only draw them in pictures to distinguish him.

MR. ALCOTT. Of all the people, whom you have known, who best deserve crowns of rays?

JOSIAH. Little babies — I know well enough what a little baby is.

Primal Holiness or Depravity.

MR. ALCOTT. Well, what is it?

JOSIAH. Oh, a beautiful little thing, with pretty little body, and hands, and feet.

MR. ALCOTT. And is what comes to the eye emblematic of the Spirit within?

ELLEN. If babies are so good, what does the Bible mean where it says we "go astray from the womb speaking lies"?

MR. ALCOTT. What do you think it means?

ELLEN. That the nature is bad.

MR. ALCOTT. Some people think it is so, and others think that it is the example of those grown up, which makes children speak early in life. The fact remains; we differ as to the explanation.

Sympathetic
Faith. Do you think that you have any thing in you, which, if spoken to, as the nobleman's faith was, could cure a sick brother or sister?

(Several held up hands.)

What is it?

SEVERAL. Faith.

CHARLES. Physiological Faith I should call it.

MR. ALCOTT. You mean a Faith that acts on the Body. A complete knowledge of Physiology would show to us the nerves, by which the Soul acts directly on the body, and makes it move, and causes changes in it. We have a good deal of this power now, though we do not understand it so as to use it very extensively. Suppose you should look very cross or sad to a sick brother; or speak as if you were in despair; would he be likely to get better by looking at you?

SEVERAL. No; indeed.

MR. ALCOTT. But suppose you looked very cheerful and bright, and very kindly. Would that have a good effect?

(They assented.)

Does faith cure the body without other means?

SEVERAL. Faith in the doctor's medicine cures.

OTHERS. No; faith in God cures.

MR. ALCOTT. Suppose, when you took the medicine, you should feel that it would never do you the least good, would the medicine be so likely to act well?

(None held up hands.)

Can you help the medicine with your state of mind?

(All held up hands.)

SAMUEL R. I have heard it said that people are always cross when they are getting well; and that it is a good sign.

Mr. ALCOTT. How many of you think that, if a physician understood the Soul as well as the Body and Medicine, he would be more likely to cure than if he only understood the latter?

(All held up hands.)

Was there ever such a physician?

ALL. Jesus Christ.

Mr. ALCOTT. Yes; Jesus was a Physiologist and Psychologist too.

CHARLES. I wish there was a School for learning Physiology and Psychology.

Mr. ALCOTT. We attempt to study both in this School. Our subject this morning has been psychological, and now we must prepare for the lesson in Physiology. That comes after recess.

CONVERSATION XXXVI.

SUPREMACY OF SPIRITUAL FORCE.

AWE.

Reading in the Synagogue at Nazareth, from the Sacred Text. — Awe. — Moral Fearlessness. — Forbearance. — Self-Reproof. — Awe of Innocence. — Natural in the Supernatural. — Preaching. — Prejudice and Partiality. — Moral Influence.

MR. ALCOTT. Jesus was at Cana the last time we read of him, and received a visit from a nobleman of Capernaum. To-day we find him at Nazareth.

Mr. Alcott read the

FIRST PREACHING OF JESUS AT NAZARETH.

LUKE iv. 16-30.

Vulgar Era, 27. Inspiration. 16 And he came to * Nazareth, where he had
Julian Period, 4740. been brought up: and, as his custom was,
he went into the synagogue on the sabbath day, and stood
up for to read.

Nazareth. 17 And there was delivered unto him the book of the
* Matt. xiii. 54. prophet Esaias. And when he had opened the book, he
found the place where it was written,

† Isaiah lxi. 1. 18 † The Spirit of the Lord is upon me,
Because he hath anointed me to preach the Gospel
to the poor;

He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

Vulgar Era, 27. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Nazareth. 21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

* **Matt. xiii. 57.** 24 And he said, Verily I say unto you, No * prophet is accepted in his own country.

† **1 Kings xvii. 9.** 25 But I tell you of a truth, † many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

‡ **2 Kings v. 14.** 27 ‡ And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

Awe. **EMMA.** I think there was something miraculous in the escape of Jesus.

ELLEN. He would not have escaped, if he had deserved to be cast down.

MR. ALCOTT. What preserved him?

ELLEN. The spirit that was in him; they were awed by his looks.

JOHN B. God was in him.

AUGUSTINE. He did not escape because he deserved to. He deserved not to be crucified.

ELLEN. He escaped then, because it could not have done good to others to have him killed then; as it did when he was crucified.

Moral Fear-
lessness.

MR. ALCOTT. What was that in him which produced the awe, of which Ellen spoke?

SEVERAL, (*at once.*) Conscience. Truth.

Indignation.

CHARLES. The Supernatural.

FRANKLIN. I think it was because they saw him go along without the least fear. This surprised them so, that they were motionless, until he was gone; and I think they were all left standing in amazement.

ANDREW. As he did not seem afraid of them, they thought it would be of no use to throw him down the hill. They feared he would do something to them.

SAMUEL R. His not being afraid made them afraid.

CHARLES. It seemed to me that they carried him to the very verge, before he looked at them. Then, I thought, he turned and looked, and they were so struck, that they stood motionless, with their hands up all ready to strike.

GEORGE K. I think their hands fell when Jesus turned upon them.

MR. ALCOTT. Did you ever have any person look at you, as if they saw every thing in you?

(*Several held up hands.*)

Forbearance.

MR. ALCOTT. What if you should try this method of *looking*, when you are struck or injured by boys in the street?

CHARLES. Suppose a look does not do?

MR. ALCOTT. It will be time then to try some other means. Try this first.

Self-Reproof.

MR. ALCOTT. Can you tell when you have seen a similar effect produced?

CHARLES. Yes; I have seen it among boys. When some boys were once abusing a little boy, they stopped short as I saw them; there seemed no reason but his looking at them. And once I was going to drown a puppy, and he looked up at me so that I could not.

EMMA. Once you looked at me when I was whispering, and I could not look at you.

JOHN B. I have felt that when I was playing in school, very often.

SAMUEL R. I once wanted a dog to do something, he did not want to ; and I was going to beat him, and he looked at me so that I could not.

MR. ALCOTT There is a creature — very feeble — who lives in your house, but in whose feebleness there is a power —

SEVERAL. Little Babies.

Awe of
Innocence.

MR. ALCOTT. Have any of you ever been awed by a Child's face?

HERBERT. I have.

LUCY. So have I. I have tried to take a baby, and it did not want to be taken, and I did not want to, then.

MR. ALCOTT. Did any of you ever take a little baby, and swing and toss it round, without observing how it looked, or feeling any awe? How many take away things from children, without caring how they feel or look?

SAMUEL R. Yes ; sometimes I have wanted to take away something from my little sister, and could not, because she looked so innocent.

MR. ALCOTT. How many think there is something Supernatural in a Babe?

(Several held up hands.)

Natural in the
Supernatural.

How many of you think there was a good deal of this look in Jesus, that helped him escape?

(Many held up hands.)

Was that a miracle?

EMMA. Yes.

ELLEN. I do not think it was a miracle. It was natural that he should look so, and that they should feel it.

MR. ALCOTT. Is a miracle unnatural?

ELLEN. It has not a natural cause.

MR. ALCOTT. Could there be any thing natural without the Supernatural? Supernatural means *above nature*; and does not the power above nature show itself in nature, and cause those acts which you call miraculous?

(*No answer.*)

JOHN B. I liked the passage that Jesus
Preaching. read. "Preaching the gospel to the poor" means, that he would teach them how to get their living. "Healing the broken-hearted" means, to comfort them when their brothers and sisters die. I don't understand about "preaching deliverance." "Recovering sight to the blind" means, curing spiritual blindness, and curing outward eyes too; so that the outward eyes may see the emblems of spiritual things. I don't understand the rest.

GEORGE K. I think "the Spirit of the Lord" is God. "The poor" means poor in money, and the preaching is to make them good and go to meeting. To "preach deliverance to captives" is, to preach in prisons, that if they would repent God would not punish them. To "recover sight to the blind" is, to clear out the Spirit's eye as well as the Body's. To "bind up the bruised" is to heal them.

MARTHA. I think to "preach to the poor" is, to preach to the poor in spirit, to those who have not goodness in their spirit; and to "heal the broken-hearted" is, to comfort the sorrowing for friends.

MR. ALCOTT. What else causes sorrow but loss of friends?

FRANKLIN. The wickedness of our friends.

CHARLES. Those would be comforted by explaining the uses of the punishments.

MR. ALCOTT. Would you like the world better, if there was no punishment and no suffering?

SEVERAL. Once I thought so.

MR. ALCOTT. Do you see any good in suffering or in punishment now? Who makes you suffer?

CHARLES. Ourselves.

LUCY. The "Spirit's anointing him" means, that God had made him good, to make those who were poor in goodness—rich.

MR. ALCOTT. Then there is another kind of poverty than of riches. Which is the worst kind of poverty?

LUCY. Poverty of kindness.

MR. ALCOTT. Do you suppose there are any very poor people, who are rich in spirit?

LUCY. Yes; the broken-hearted means being sorry for wrong-doing; and he gives them repentance to bind them up. The captives means those who are bound by their wickedness.

MR. ALCOTT. Give me an instance of such a captive.

LUCY. A little girl, who has done wrong and is not sorry, is *captivated* by her sin; and being blind means that they cannot see goodness.

MR. ALCOTT. Did they lose their sight all at once?

LUCY. No; not all at once; but they do wickedly, and then forget the difference between right and wrong.

MR. ALCOTT. Do we begin by knowing right and wrong?

LUCY. Yes.

MR. ALCOTT. Have you lost any of your spiritual sight?

LUCY. I suppose I have since I was a baby.

WELLES and NATHAN. I did not know any thing when I was a baby. There is no right or wrong in a baby.

LUCY. "The bruised" means those who are a little wicked, but want to be good ; and Jesus will show them how.

MR. ALCOTT. Was the Spirit of the Lord ever upon you?

JOHN B. When I have been doing right it has helped me, and when I have been helping others.

LEMUEL. I think "to preach the acceptable year of the Lord" means, that he taught what would be acceptable to God all the time.

LUCIA. I was interested in the "Scripture's being fulfilled" — it was fulfilled by Jesus and by the apostles.

JOHN B. And, in a small degree now, by preachers.

CHARLES. But on not near so large a plan, as that on which Jesus preached. He had to find out what he preached in himself. And so should all.

MR. ALCOTT. Those may hold up their hands, who think one is preaching the Gospel to the poor, when he is making money to hoard, and setting that example.

(None.)

Or who is angry every day and oppressing the weak.

(None.)

Do you preach the Gospel even to one?

(None held up hands.)

Do you heal the broken-hearted? make it a point to comfort your little friends when they are troubled?

(None.)

Do you ever deliver the captive — those captured by bad habits — even yourselves?

(None.)

Are any of you blind?

(Several.)

Do you begin to recover your sight?

(All held up hands.)

How many spend all the year acceptably to the Lord?

(None.)

ELLEN. I want to know what Josiah thinks.

JOSIAH. I have no thoughts.

MR. ALCOTT. What does it mean by the words,
"And all bore him witness"?

CHARLES. They all saw him.

ELLEN. And some felt the truth of the words.

GEORGE K. Gracious words mean comfort. I should not think they would have wanted to cast him off the hill.

MR. ALCOTT. What did they mean by saying, "Is not this Joseph's son?"

LEMUEL. They knew Joseph, and that he was a carpenter; and when they saw there was something great in Jesus, they envied him, and said, Can this be the Carpenter's son, whom we all know?

MR. ALCOTT. What is meant by "A prophet is not accepted in his own country"?

MARTHA. We are more likely to think highly of those we don't know—who come from some other place.

AUGUSTINE. No; I think we are more likely to think our own countrymen great.

MR. ALCOTT. These people had seen Jesus ever since he was a child—they had doubtless seen him at play. Do you suppose Jesus played?

GEORGE K. and OTHERS. Yes.

MR. ALCOTT. Did he play well do you think?

SEVERAL. Yes.

MR. ALCOTT. Suppose a person is greater, better than people around him, how will they treat him?

AUGUSTINE. He must make them understand him.

Moral Influence.

MR. ALCOTT. Suppose they are interested in other things ?

AUGUSTINE. He must talk to them and convince them, not all at once, nor every one. Those people thought a carpenter was not so high as others. But there is no reason why a carpenter's son should not be as great as any other man.

LEMUEL. Because they are poor ! Some people think their riches include goodness.

MR. ALCOTT. How many of you think that, if you were to go into another town or school, and begin to talk as you do here on spiritual subjects, you should be understood ; or would it be disagreeable ?

LEMUEL. The schoolmaster would not let you stay.

GEORGE K. He would be glad, if he was a spiritual man, for then he would teach so himself. But I guess he would not be a spiritual man if he did not have spiritual scholars.

MR. ALCOTT. Most schoolmasters mean to be spiritual.

LEMUEL. I know one who is not spiritual.

CONVERSATION XXXVII.

INSPIRATION OF GENIUS.

DIVINE ELOQUENCE.

Jesus teaching on the Sabbath at Capernaum, from the Sacred Text. — Effect of Eloquence. — Person and features of Jesus. — Gravity and Sincerity. — Seriousness and Soberness. — Eloquence. — Spiritual Perversion. — Spiritual Doctrine. — Agency of Faith. — Thought and Language. — Genius. Supernatural in Conscience.

Mr. Alcott read the

POWER OF THE PREACHING OF JESUS.

LUKE iv. 31, 32.

Vulgar Era, 27.

Julian Period, 4740. Genius.

31. And Jesus came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

Capernaum. 52 And they were astonished at his doctrine: * for his

* Matt. vi. 29. word was with power.

He asked what thoughts they awakened ?

Effect of
Eloquence.

SUSAN. They could not understand his words, because they were so great.

MR. ALCOTT. Were the words hard words, or was the meaning great ?

SUSAN. The meaning was great — inward.

ANDREW. They were not used to hear about Spirit ; they were in the habit of talking about bodies, and they were surprised at the new words.

MR. ALCOTT. Did Jesus make new words ?

ANDREW. No; but they were not in the habit of using such words, or thinking of such things; they did not believe there was Spirit, because they could not see it.

MR. ALCOTT. Is there any thing mysterious in Spirit?

ANDREW. No; not in itself.

Person and
Features of
Jesus.

MR. ALCOTT. How did Jesus look, do you think, when he spoke?

ANDREW. Like a minister, only not so sober.

MR. ALCOTT. Why do ministers look sober?

ANDREW. Oh, they think they must look sober. Jesus was not sober. He did not laugh loud, but he smiled.*

(Here Mr. Alcott read a description of the person of Jesus.)

* "A Description of the Person of JESUS CHRIST, as it was found in an Ancient Manuscript, sent by Publius Latilus, President of Judea, to the Senate of Rome."

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows into those beauteous shades which no united colors can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of Nazarites. His forehead is smooth and large, his cheeks without a spot, save that of a lovely red, his nose and mouth are formed with exquisite symmetry, his beard is thick and suitable to the hair of the head, reaching a little below the chin, and parting in the middle like a fork;

Gravity and
Sincerity.

MR. ALCOTT. Do you think ministers put on a sober look?

ANDREW. Yes; I think they do. I have always thought so.

AUGUSTINE. They don't feel as they look.

(Almost all raised their hands.)

MR. ALCOTT. Have you not seen ministers who looked as if they put nothing on?

EMMA. I do'nt know any one who puts on a face!

ELLEN. Nor I.

(Others raised their hands.)

WELLES. Ministers ought to look soberer than others.

ANDREW. They ought to feel so, but not look so.

AUGUSTINE. If they feel more sober, they must look so.

SEVERAL. Yes; they should look as they feel.

JOHN B. They ought to be soberer than others in the pulpit. Sometimes they may get into a frolic at home. They ought not to do that in the pulpit.

his eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate, and wise; in short, whatever this phenomenon may turn out in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men."

This letter has had an extensive circulation through the country, but of its history or authenticity we know nothing more than this, that it was found in Rome, and was published a few years since with the caption here affixed to it.

ANDREW. They ought not to be frolicsome in the pulpit, but I don't think they ought to seem better than they are.

MR. ALCOTT. What is it to be sober —
 Seriousness and
 Soberness. what is the true sober?

ANDREW. Jesus was the true sober. He was sober when he was crucified.

MR. ALCOTT. Does it take away enjoyment to be sober?

ANDREW. No; not all enjoyment. Cheerful is sober. Soberness is in the Spirit.

JOSIAH. I don't think at all as Andrew does. I don't think Jesus was very sober, only when he did wonderful things, as when he raised Lazarus.

WELLES. I think Jesus was not sober, but serious.

MR. ALCOTT. What is the difference? Is there any?

JOSIAH. Oh yes; a great deal. There is sorrow in seriousness, and there is not in soberness. Jesus was serious in his crucifixion.

LEMUEL. Soberness is the outward; seriousness is the most inward.

WELLES. I think seriousness is some outward as well as inward.

GEORGE K. I think soberness belongs to the face more.

EMMA. I think soberness has something to do with the behaviour.

MR. ALCOTT. Is there a sober boy here?

ALL. Samuel R. is sober.

ANDREW. Lemuel is sober, except when he is on the Common.

JOHN D. I think Andrew is sober.

MR. ALCOTT. Does any one here lack soberness?

MARTHA and ELLEN. Charles does.

OTHERS. William C. John D. Samuel T.

MR. ALCOTT. Are any of the girls sober?

ALL. Emma is.

MR. ALCOTT. Are your teachers sober?

(All responded yes.)

Are they too sober?

(Nathan and Josiah thought so.)

Who think I should make you better if I were more sober?

(All but three held up hands.)

Now think, but you need not say — are your fathers and mothers just about sober enough to make you good? Then ask yourselves these questions — Am I sober enough? Am I serious enough?

Eloquence. JOHN B. "They were astonished at his doctrine," because he spoke words of so much meaning. At first they could not understand him, but afterwards they did.

MR. ALCOTT. What are full-meaning words?

JOHN B. Words about Spirit. In a little while they understood him, because meanings come from the Spirit — spiritual meanings.

MR. ALCOTT. Are there any meanings not spiritual?

AUGUSTINE. Wickedness is not spiritual.

Spiritual Perversion. MR. ALCOTT. What is wickedness? where does it come from?

JOHN B. The body makes wickedness. A boy raises his hand to strike his sister — the Spirit raises the hand.

MR. ALCOTT. Does wickedness then begin in the Good?

ALL. No; the Spirit makes goodness; and it makes the body too; and the body makes wickedness.

NATHAN. The Body makes the Spirit wicked by the appetites, which are the body.

LEMUEL. No; there is Spirit in the appetites, but only a little; not enough to master the body.

ANDREW. I think, when we are born, we have a small spirit ; as we grow up the evil comes by little and little ; the disposition to do evil grows out of the body, and at last it masters the Spirit. Jesus had a larger spirit than others, and he mastered the evil.

GEORGE B. Wickedness made itself out of the body ; and wickedness makes the body.

NATHAN. I think it is made out of the tongue.

ANDREW. The serpent is the tongue. When we double up our fist, or eat too much, that is the devil.

MR. ALCOTT. What kind of doctrine was Jesus' doctrine?

Spiritual
Doctrine.

AUGUSTINE. Spiritual doctrine.

MR. ALCOTT. What is Spiritual Doctrine?

JOHN B. To walk along as he did, when they were going to pitch him off the hill ; and to make others better by explaining Spirit.

MR. ALCOTT. What is meant by "His word was with power"?

Agency of
Faith.

JOSIAH. It means that, when Jesus prayed to God and asked him to let him have power, God gave it to him. When he said "Lazarus come forth," his word was with power, and Lazarus came.

MR. ALCOTT. When you pray, does power come?

JOSIAH. Yes ; from my Spirit.

MR. ALCOTT. But must you try?

JOSIAH. Oh yes ; try within. Jesus prayed within when he said "Lazarus come forth."

MR. ALCOTT. Should you say to a little baby that was lying dead, "come forth," would it come?

JOSIAH. No ; because I am not good enough.

MR. ALCOTT. Could any person do it?

JOSIAH. I don't believe any body ever tried ; perhaps they could. The Spirit must try, and that will set the mind going, and the mind will set the heart going, and

the heart will set the body going. You must be full of Spirit.

MR. ALCOTT. Are any of you full?

AUGUSTINE. When I was a little baby I was full.

THE OTHERS. We all were.

MR. ALCOTT. How did you empty yourselves of Spirit?

JOHN B. and OTHERS. By doing wrong; and we can get it back by repenting.

JOSIAH. We must spend a great deal of time in the first place in prayer—and then try, when we have temptation, to withstand it.

MR. ALCOTT. What is a powerful word?
 Thought and Language. What is a word full of power? What is the reason some persons' words are fuller of power than others'?

ANDREW. Some have more spirit; they have used their spirit more, and God has given them more.

MR. ALCOTT. How is Spirit weakened?

ANDREW. By doing wrong.

MR. ALCOTT. By indulgence. How many of you think that intemperance—excess of any kind—anger—weakens your minds?

(All held up their hands.)

Do any of you think there can be intemperance in doing right?

(They all laughed.)

Jesus spoke with power. Does any one here speak with power? Is there any one whose words always command attention?

HERBERT. Yes; Samuel R's.

JOHN B. and OTHERS. Josiah's do.

SUSAN and OTHERS. Emma's.

LUCIA. Emma's and Josiah's.

EMMA. I think all sometimes speak with power; they command my attention.

NATHAN. I think my own words are with power.

MR. ALCOTT. You have talked here a year and a half. Have you ever said all you thought?

LUCY. I guess Emma has not.

AUGUSTINE. I always do.

(Several others held up their hands.)

Genius. MR. ALCOTT. What has been the subject?

AUGUSTINE. Supernatural power over wickedness.

SEVERAL. The power of words over wickedness.

MR. ALCOTT. What do you mean by supernatural power?

WELLES. Power over the natural — above the outward.

JOSIAH. Words have both natural and supernatural power.

MR. ALCOTT. What is the difference?

JOSIAH. Supernatural words have something to do with spirit. Natural words only express outward things.

MR. ALCOTT. Have you felt the supernatural power of words?

SEVERAL. I have.

Supernatural in Conscience. *(Mr. Alcott here described a boy doing wrong, fearing that somebody would see him, hearing his name called, betraying himself from excess of feeling, &c., and asked what was the feeling?)*

SEVERAL. The Supernatural in his Conscience.

(He then described a room in which was a dead baby, whom they had lately seen alive. And afterwards a storm at sea, and the sinking of a ship, and the sailors calling upon God's mercy. And afterwards a thunder-storm; and asked what was the feeling?)

SEVERAL. Sense of the supernatural power.

CONVERSATION XXXVIII.

SPIRITUAL INFLUENCE.

EXAMPLE.

Review.—Sense of the Supernatural.—The Miraculous Draught of Fishes, from the Sacred Text.—Emblem of Spiritual Force.—Example.—Amusement.—Emblem of Cruelty.—Idea of the Miracle.—Emblem of Providence.—Pictures of the Scene.—Impression of Holiness.—Astonishment.—Subject.—Cruel Sports.

Review. **MR. ALCOTT.** What was the subject of our last conversation?

JOSIAH. About Jesus teaching the people.

GEORGE K. When you asked us last time, what was the subject of the conversation, Augustine said it was on Supernatural Power, and Andrew talked about ministers looking sober.

MR. ALCOTT. What is meant by Supernatural power?

JOHN B. A power above all other men's, and above outward power—Spiritual power.

MR. ALCOTT. Could we have such power as Jesus?

(Some held up hands.)

JOHN B. Not near so much.

AUGUSTINE. We cannot live without it.

MR. ALCOTT. In what faculty does Supernatural power show itself?

(No answer.)

JOHN B. In Conscience.

(Several more held up hands.)

AUGUSTINE. And in the Imagination.

LUCY. In the Mind.

GEORGE K. In Thought.

MR. ALCOTT. We can think about other things than the Supernatural.

JOHN D. and EDWARD C. In Love and Faith.

JOHN B. Mr. Alcott, what do you think?

MR. ALCOTT. In Conscience.

CHARLES. I thought of three Faculties; the Spiritual Faculty, the Imaginative Faculty, and the Senses.

MR. ALCOTT. Conscience is a sense of the Holy, the Perfect.

“Unless above himself he can
Erect himself, how poor a thing is man.”

Can you tell me, what this means?

CHARLES and GEORGE. It means that unless he can get above the Body, his Spirit will be poor enough.

Mr. Alcott read the lesson for the day.

THE MIRACULOUS DRAUGHT OF FISHES.

MATT. iv. 18.

Vulgar Era, 27.
Julian Period,
4740.

Example.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and

Sea of Galilee.

Andrew his brother, casting a net into the sea: for they were fishers.

MARK i. 17-20.

* Mark i. 16. 17 * And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

LUCY v. 1-11.

- Vulgar Era, 27.** 1 And *it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret,
Julian Period, 4740.
- Sea of Galilee.** 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
 * Matt iv. 18.
- 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
- 4 Now when he had left speaking, he ~~said~~ unto Simon, Launch out into the deep, and let down your nets for a draught.
- 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
- 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.
- 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.
- 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
- 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
- 10 And so ~~was~~ also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
- 11 And when they had brought their ships to land, they forsook all, and followed him.

ELLEN. I wish you would ask all the scholars round, what it means by to "catch men."

MR. ALCOTT. Well; what does it mean?

GEORGE K. I think it means that they would preach, and catch men's spirits.
Emblem of Spiritual Force.

ELLEN. The net was their words.

LUCY. The net was the preaching which would catch the people who believed.

MR. ALCOTT. Are there any such fishermen now-a-days?

LUCY. No ; — yes ; ministers.

CHARLES. I think he meant they should toil hard after his death, preaching the Gospel ; until all men should be caught in the net. All are not caught yet.

LEMUEL. The Gospels did not catch any at first.

MR. ALCOTT. Have you ever been caught?

LEMUEL. When they catch they do not always keep.

MR. ALCOTT. How do they get out of the net?

LEMUEL. They do wrong.

MR. ALCOTT. Have you been caught?

LEMUEL. Yes.

MR. ALCOTT. Did you stay, or go back?

LEMUEL. I went back.

CHARLES. Sometimes the fishes try to break the meshes and get out — that is doing wrong.

JOHN B. I think as Charles does. I did not think so till Charles spoke.

AUGUSTINE. It means the disciples should be good, and talk like him, and bring the bad people back to goodness.

ANDREW. Men are more spiritual than fish ; so they were made fishers of men.

FRANKLIN. It means that when they preach they should make people believe.

MR. ALCOTT. Which is the best kind of fishing, to catch fish to support men's bodies, or believing men?

ALL. The last!

MR. ALCOTT. How many of you ever sought to catch one of your friends to make him better?

LUCY. I have tried to teach my little brother Frank not to do something wrong, when he was going to do so.

CHARLES. Some boys have taught me something.

Example. MR. ALCOTT. Can you remember the time when you left off catching outward fishes, and tried to do right—to catch spiritual things?

LUCY. Since I have been in this school.

LUCIA. That is the time when I began.

MR. ALCOTT. What are outward fish?

JOHN D. Trout.

OTHERS. Appetites, pleasures, &c.

MR. ALCOTT. When did you leave off fishing for outward pleasures, and think of Spirit.

GEORGE K. At the beginning of this year.

SAMUEL R. I used to fish for other things a great deal before I came here.

CHARLES. I have not left off yet, though I have begun many times.

JOSIAH. I never caught a fish in my whole life.

Amusement. MR. ALCOTT. You mean real fishes. How many have been fishing with hook and line for amusement?

(Many held up hands.)

Do you think it is any amusement to the fishes?

(No answer.)

How many think it is pleasant to see the bait-worm writhe on the hook, and that it is very delightful to see the fish struggling up?

(No answer.)

Is this humane?

(No answer.)

ANDREW. It is pleasant to catch some fish, such as sharks; because they catch other fish.

MR. ALCOTT. Did you ever fish for that purpose?

ANDREW. No.

JOHN B. I have fished perch for the pigs.

MR. ALCOTT. Who would go to fish this afternoon, if they could?

(Some boys and two girls.)

Who would not go if they could?
(The rest of the girls and boys.)

Allegory of
 Cruelty.

Suppose the roof of this temple were taken off, and a man should present himself with a long pole, and on the end of it a line, a golden one, and he should want something to do,—some sport—and looking down he should see all of us, and should put on the hook something we are fond of—a very nice piece of bread, and should drop it down here, and dangle it along, and one of us should catch hold of it, and he should draw that one up, and look at him, tear him off, and tear his throat out at the same time, (*he described farther,*) what should we think of that man?

AUGUSTINE. I think it would be better to have a large fish, catching, for that would teach us to do as we are done by.

MR. ALCOTT. You need not understand by these questions of mine, that I disapprove of all fishing. Fish are caught for food, perhaps were intended for food; these men caught them for the food of the people who bought them. Who think that Simon and Zebedee's children caught fish for sport?

ALL. No; but to sell.

Idea of the
 Miracle.

LUCY. Mr. Alcott, I think the reason Jesus made the fishes go in the net, was because he did not want the men to be disappointed after toiling all night.

(Others agreed.)

ELLEN. I think it was because they had faith to let down the net. Jesus rewarded them for their faith.

(Many agreed.)

JOSEPH. The faith was in the fishes ; and if the men had not had faith, the fishes would have gone away.

(*William C. agreed.*)

AUGUSTINE. I think Jesus wanted them to have a great many fishes, because this was the last time they should fish.

GEORGE. B. I think Jesus called the fish.

GEORGE K. I think it was to reward their patience in letting down the net.

GEORGE B. The reason the fishes came into the net was because God made the fishes, and so they obeyed him ; for Jesus was God in a Body.

LEMUEL. The fishes followed the disciples, because the disciples followed Jesus.

CHARLES. And others have followed the disciples ; and others have followed those ; and now almost all the world is following.

WELLES. Jesus wanted to show his disciples that he had a great deal of power, so as to make them more willing to follow him.

Emblem of Providence Mr. ALCOTT. What is a net an emblem of ?

JOHN B. When we get angry we are caught in a net.

WELLES. The net in this place was Preaching.

(*Many hands were raised in assent.*)

MR. ALCOTT. Is there an invisible something which seems to be always spread, and includes all events and men ?

(*No answer.*)

What do we call that which works all the changes around us ? (*He specified.*)

LUCIA. Providence.

MR. ALCOTT. And is a net an emblem of Providence ?

(*Many held up hands.*)

Pictures of
the Scene.

MR. ALCOTT. Did any of you picture this scene as I read?

JOSIAH. Yes; I saw a great multitude of people standing — more than would fill all this temple in all the rooms. And they were asking Jesus to teach them. And Jesus did teach them a little while on the shore, before he went into the ship. And Simon went off from land only a little way. And, Mr. Alcott, I don't see why Jesus wanted him to row off from the land at all — why it was not enough to get into the boat.

MR. ALCOTT. Would not the people see and hear him better, if the boat was out a little way on the lake?

JOSIAH. Oh yes; and after he had preached a great while, he told Simon to row out into the middle of the pond; and Simon looked, in my mind, as if he expected him to do some miracle. But, Mr. Alcott, I don't see how one draught of fishes could fill two ships, if the net was ever so full.

MR. ALCOTT. The boats were smaller than our ships; and perhaps the nets were let down more than once.

JOSIAH. Yes; and then I saw the partners in the other ship dividing the fishes equally; and they sailed along a little before they began to sink.

LEMUEL. I thought the boats were close by the land; and Jesus was coming, and the multitude was following him, and he did not want to be in such a crowd; so he got into the boat, and asked Simon to push it off a very little way. Then he preached; and then he made the fishes come. He knew they were there.

MR. ALCOTT. How did he know?

(No answer.)

Have you any faculty of Foresight?

LEMUEL. I don't know. And the net broke; but yet the fishes stayed in.

CHARLES. I thought the multitude absolutely pushed him off the land, they crowded down so from behind. And the boats were new and painted with very bright colors. And Simon sat in one end of the boat mending his nets, and looking very tired. And then Jesus preached; and he told Peter to row out, so that the people might all see him; for the land was sloping. And the bright colors of the boat attracted the fishes, and so they filled both boats. I have often attracted fish by throwing bright colors on the water — and there were many more fishes than they caught.

MR. ALCOTT. Fish often swim in shoals.

CHARLES. And then Simon fell down, feeling he was sinful.

Impression of
Holiness.

MR. ALCOTT. Why did it have that effect?

LEMUEL. Because he saw Jesus was good.

GEORGE K. And because Jesus was good he could do such things; and Simon knew that he could not do such things, and felt that he was not so good.

MR. ALCOTT. How did Simon know that he was good?

LEMUEL. Because he had just heard him preach.

CHARLES. He was grateful for the favor of so many fish. I thought the reason they did not catch fish in the night was, because the fish could not see the bright colors of the boats. And the people on the shore saw all this draught of fish, and they did not hear what was said; and as they looked at the movements in the boat, they must have been more astonished still.

MR. ALCOTT. Can you explain Peter's wish that Jesus should depart from him?

CHARLES. He wanted to be alone, to go into his own mind, and consider what all this could mean.

LUCIA. He felt the superiority of Jesus.

MR. ALCOTT. Did you ever so feel this superiority of any person, as to wish him or yourself away?

MARTHA, CHARLES, EMMA. I have felt so.

MR. ALCOTT. What was the feeling in Peter's mind?

AUGUSTINE. A feeling of unworthiness, because he was only a fisherman.

MR. ALCOTT. What does "sinful" mean; wickedness?

AUGUSTINE. No; it means he was not much known.
(*Many agreed.*)

WELLES. He felt that he was not worthy of such favors.

JOHN B. It says they were all astonished.
Astonishment.

I think that explains Peter's speech. They generally believed and thought of outward things—that fishes came and went by chance—they were astonished to find that Jesus could make them come, and they wondered why they could not make them come.

MR. ALCOTT. What part of their nature was touched by this whole transaction?

JOHN B. The Supernatural.

MR. ALCOTT. Have you that in you?

JOHN B. Yes; but I do not use it much.

MR. ALCOTT. What do you think of these people forsaking their fishing?

GEORGE K. They thought that he would do something for them. He was so good that they knew he could do nothing but right.

MR. ALCOTT. Who among you have forsaken your nets, and followed Jesus?

(*No answer.*)

Who never deceive? are frank? ingenuous? conscientious?

(*No answer.*)

Subject. **MR. ALCOTT.** What has been our subject to-day?

EDWARD C. The draught of fishes.

MR. ALCOTT. I don't want the outward fact, but the principle, that is our subject.

GEORGE K. Supernatural power.

JOHN B. I never can express what the subject of the conversation has been.

MR. ALCOTT. And for that very reason I wish to have you try.

WELLES. The subject has been faith.

AUGUSTINE. The power of the Supernatural over Simon's body, and the fishes.

SUSAN. Simon's faith in Jesus.

(Many agreed.)

ANDREW. The fishes' faith, and their minding Jesus. They had faith in Jesus, and so they went where he wanted them to go.

MR. ALCOTT. At certain seasons fishes go up rivers as the best time for depositing their young. What is that feeling in them, which makes them go?

CHARLES. Instinct.

MR. ALCOTT. Is there Instinctive Faith?

(No answer.)

LUCY. The subject has been the rewards of faith.

JOHN B. I have learnt not to catch fish for pleasure.

MR. ALCOTT. Shall any of you ever catch fish for sport again?

(Many said No. Some said Yes.)

WELLES. Once a boy came to my father to be cured, who had a fish-hook in his eye. He was fishing, and it flew up. I think, now, it was to teach him that he should do as he would be done by.

*(Here followed much conversation, in which
Cruel Sports. Mr. Alcott spoke of killing fish for sport,*

and for necessity. There seemed much feeling that it was wrong to inflict pain for one's own sport. But many present, who loved to fish, did not like to give up. The worms were mentioned ; they said they never thought of the worms. Charles said he did at first, but afterwards he "hardened himself into a kind of beast." Mr. Alcott said he should ask Dr. Alcott to give a lecture on the *Physiology of Worms*. Charles said that he did not want to hear it, for still he intended to go on fishing, as it "added to his happiness." Josiah said that there were artificial baits. All agreed that it would be much more pleasant to fish with artificial worms. Mr. Alcott asked if they should like artificial fish. They all said yes—then one thought there could not be fun in that. But Josiah said there was ; he never had fished, except for artificial fish in a bowl of water with a magnet, and there was a good deal of fun in it.)

CONVERSATION XXXIX.

SENSUALITY OF SPIRIT.

SELF-INDULGENCE.

Review. — Casting out of the Unclean Spirits, from the Sacred Text. — Unclean Spirits. — Ideas and Emblems of Unclean Spirits. — Generation of Unclean Spirits. — Generation of Demons or Devils. — Sensuality. — Transformation of Appetites into Passions. — Self-Accusation. — Phases of Appetite and Passion. — Cause of Insanity. — Self-Denial. — Self-Mastery. — Reputation. — Application of the Subject. — Theory of Demoniaccal Possession.

Review. **MR. ALCOTT.** Those who remember the last conversation may hold up their hands. And where was the place?

GEORGE B. On the Sea of Galilee.

LEMUEL. On lake Genesaret.

ANOTHER. On the Sea of Tiberias.

MR. ALCOTT. (*Pointing to the map.*) These three names apply to the same place. The disciples were fishing on the Sea of Tiberias. Here is the city of Tiberias, named so probably from the Sea. We do not hear of Jesus often in that city; but much oftener in this — Capernaum — where the scene will be laid to-day. He then read the lesson for the day.

CASTING OUT OF THE UNCLEAN SPIRITS AT CAPERNAUM.

MARK i. 21-29. LUKE iv. 33-38.

Vulgar Era, 27. Julian Period, 4740.

Capernaum.

-
- Mark i. 21. Spiritual * And they went into Capernaum; and
Supremacy. straightway on the Sabbath day he entered
 into the synagogue, and taught.
- Mark i. 22. † And they were astonished at his doctrine; for he taught
 them as one that had authority, and not as the Scribes.
- Luke iv. 33. And in the synagogue there was a man which had a
 spirit of an unclean devil, and cried out with a loud voice,
- Luke iv. 34. Saying, Let us alone; what have we to do with thee,
 thou Jesus of Nazareth? art thou come to destroy us? I
 know thee who thou art; the Holy One of God.
- Luke iv. 35. And Jesus rebuked him, saying, Hold thy peace, and come
 out of him.
- Mark i. 26. And when the unclean spirit had
- Luke iv. 35. thrown him in the midst, (and)
- Mark i. 26. had torn him, and cried with a loud voice, he came out of
 him,
- Luke iv. 35. and hurt him not.
- Luke iv. 36. And they were all amazed,
- Mark i. 27. insomuch that they questioned,
- Luke iv. 36. and spake among themselves, saying, What a word is this?
- Mark i. 27. What thing is this? what new doctrine is this? for with
 authority,
- Luke iv. 36. and power he commandeth the unclean spirits
- Mark i. 27. even the unclean spirits, and they do obey him,
- Luke iv. 36. and they come out.
- Mark i. 28. And immediately
- Luke iv. 37. the fame of him went out, (and)
- Mark i. 28. spread abroad throughout all the region,
- Luke iv. 37. into every place of the country round about,
- Mark i. 28. round about Galilee.
-

*(He then pointed out the slight discrepancies of the
separate accounts of the Evangelists, and illustrated
the subject by supposing the children to see something*

* Matt. iv. 13.

† Matt. vii. 28.

happen on the Common and to come into the school-room and tell him about it. He asked if all their stories would be in the same words, or just alike as to the facts, although they should mean to tell the truth? He then re-read Luke's account, emphasizing the word us very strongly, and asked for the thought that first arose."

Unclean
Spirits.

AUGUSTINE. I thought when he said *us*, that the man meant himself and the evil spirit.

GEORGE K. I thought he meant himself and all the people who were there with him.

MARTHA. I thought he meant the several unclean spirits within him.

ELLEN. I thought he meant the people and himself, and that he did not want Jesus to cast out the evil spirits in himself and others, for there were evil spirits in almost all the people.

EMMA. I thought he meant the whole city, for all had prejudices against Jesus, and he did not wish that himself or others should get over their prejudices. At another time, when Jesus cast out evil spirits, I remember the people went to him and besought him to leave the city.
(Several agreed with Ellen and several with Martha.)

Ideas and Em-
blems of unclean
Spirits.

MR. ALCOTT. I should like to have each tell me his idea of an unclean spirit.

GEORGE B. Unclean spirits are appetites, and demons are passions.

NATHAN. Demons mean wickedness.

JOHN D. Demons are bad thoughts and feelings.

LEMUEL. Unclean spirits are filthy words, and demons are passions — anger.

(These ideas were repeated by George K., Andrew, William, Augustus, and Alfred.*)

* A new scholar.

MARTHA. Unclean spirits are falsehoods.

MR. ALCOTT. Did you ever think unclean spirits were creatures?

(Many held up their hands and said, pig, toad, serpent, monkey, hog, viper, &c. Mr. Alcott checked them whenever there seemed to be an answer to cause laughter, and urged them seriously and honestly to tell their real image and not invent one.)

MARTHA. I always thought of a man with some kind of creature's head.

WELLES. I thought of a man, large and fat as any thing, looking horribly, with very large eyes, as large as half my hand, and looking as if they wanted to shed blood. I thought of him in a dark place; sometimes I thought of a dull iron lamp hung up.

LUCIA. I always thought of a man very dirty and very fat.

AUGUSTINE. I used to think of unclean spirits as pigs with men's heads, and demons as tigers with men's heads.

EMMA. I always imagined a demon to be a man with a scowling brow. I never imagined an unclean spirit.

JOSIAH. I imagine a very dark man with a small lamp a great way off. I advance and see a very tall man with a serpent's head and horns growing out of his head, and he holds the small lamp.

CORINNA.* I think of a snake with his head cut off, and a man's head put in its stead.

NATHAN. I think of a man so fat he cannot stand up, and he wants to kill.

FRANKLIN. I used to think of a stubby short man, very fat, with a forked tail, dressed in skeletons, and with a crown of vipers and serpents, and horns. I used to have this image, but I don't have it now.

* A new scholar.

MR. ALCOTT. Well, these have been your fancies hitherto. Now you may tell me, all of you, what you think about an unclean spirit now?

ALL. It is an appetite.

Generation of
unclean Spirits.

MR. ALCOTT. Have you ever unclean spirits in you?

ALL, (*but Emma.*) Yes.

EMMA. I don't think I have an unclean spirit at all; but sometimes something like a demon, when I get angry.

MR. ALCOTT. How do you think the unclean spirit could get in; how could the spirit become unclean at first; has a little infant ever an unclean spirit?

ALL. No; it is clean — pure.

MR. ALCOTT. Well, how can it become unclean?

ANDREW. By eating too much.

OTHERS. By sleeping too much.

GEORGE K. By laziness.

LEMUEL. By being fat — eating gravy.

GEORGE K. By eating candy and such things.

MARTHA. By indulging the body.

MR. ALCOTT. What kind of indulgence?

JOSIAH. Impurity; unclean means impure.

MR. ALCOTT. Now let us leave the unclean spirits and think how the demons are brought.

Generation of
Demons.

SEVERAL. By anger.

MR. ALCOTT. How is anger brought into the spirit — what did your hand, your thought, your body do, when you became angry?

ANDREW. Sometimes somebody is angry with you, and then you are made angry, and that is a demon.

MR. ALCOTT. Can you think of some scene on the Common illustrating this?

LEMUEL. Why, one boy runs against another accidentally, than the last boy strikes him ; then that makes the boy angry because he did not mean to hurt him at first ; and now he really does hurt him, and so it goes on.

(Others expressed the idea that it was example which made the baby have an evil spirit.)

MR. ALCOTT. Do you remember—do you know a time, when any evil spirit came into one of you?

WELLES, (*blushing*.) I know, but I don't wish to tell.

MR. ALCOTT. Do you think evil spirits always come only by means of example—is there nothing within that helps?

AUGUSTINE. We need not suffer them to come in.

MR. ALCOTT. How do you suppose this man in the synagogue got his unclean spirit—had he done anything wrong?

SEVERAL. Yes.

FRANKLIN. He stole something, or killed somebody.

MR. ALCOTT. That would give him a demon, but his unclean spirit came—

SEVERAL. By gluttony, or some indulgence.

MR. ALCOTT. How many think they are liable to be mastered by the unclean spirit of gluttony?

(None.)

Or of sleep?

(None.)

Or want of sleep, for there may be intemperance that way?

(None.)

Or by not wishing to wash themselves often enough?

GEORGE K. A little.

MR. ALCOTT. Or by loving to eat fat gravies?

(A general expression of disgust all round.)

Or candy?

(None raised hands; but Ellen, who sat near me, seemed not pleased with candy's being anathematized.)

Transformation
of Appetites
into Passions.

MR. ALCOTT. Sometimes I have been by markets, and how do you think the raw beeves seemed to my imagination? And when I have been by confectioners' shops, how do you think the things seemed to me? Unclean spirits do not leave off changing their shapes till they become demons. A boy beginning by eating too much, sleeping too much, not washing himself in the morning, will not end with a sweet and loving temper. How many of you who eat meat and mix up the blood of animals with your blood, &c. &c. have felt dull after dinner? How many have discovered that on sleeping too long they have felt dull when they arose?

(He pushed his question into farther details, and they responded more or less to each question in the affirmative. He then went back and asked,)

Now, how do you think this man got into this state?

SEVERAL. By indulgence.

MR. ALCOTT. And how could he be restored.

WELLES. By repenting.

OTHERS. By being temperate.

MR. ALCOTT. Do any of you think yourselves unclean by means of the breakfast this morning, or from having slept too much this morning, or from having indulged yourselves in any way that is not right, lately?

(Some hesitatingly held up hands, blushing.)

MR. ALCOTT. Do you feel as the man who spoke to Jesus, "Let us alone; what have we to do with thee?"

art thou come to destroy us?" Do you feel as if you wanted to be let alone?

ALL. No.

MR. ALCOTT. He loved his indulgencies — do you love your indulgencies?

ANDREW. No.

(All the others seemed equally desirous of vindicating themselves, and were more willing to confess to demons than to unclean spirits.)

WELLES. I got my unclean spirit, partly at home, and partly at a school I went to.

MR. ALCOTT. Does Mr. Alcott know what it is?

WELLES, *(blushing.)* Yes; I believe he does.

MR. ALCOTT. Does it seem to you that he often talks all round it, and that it soon must go out?

WELLES. Yes; I hope so.

AUGUSTINE. I don't see why this man calls Jesus, whom he don't like, the Holy One of God.

MR. ALCOTT. Do not bad people know that others are good?

FRANKLIN. His Conscience made him acknowledge that Jesus was good. It ruled the evil spirit in him.

AUGUSTINE. But the evil spirit thought himself as good, and all that were different from him bad.

MR. ALCOTT. What effect have passions and appetites on the face?

FRANKLIN. Appetites make it look dull, and passions make it look ferocious.

NATHAN. Appetites make the face full of pimples.

FRANKLIN. And make the body puff out.

JOSIAH. And make the tongue grow large, so that it makes us taste all the way down.

MR. ALCOTT. That is a physiological fact, I believe. Why did Jesus rebuke him and tell him to hold his peace?

ANDREW. He meant that he should hold his goodness, so that the evil spirit which was in him should not take it all away from him.

FRANKLIN. He said so, because he did not want the people all round to hear the wrong things, which the evil spirit would be likely to say.

ELLEN. I think Jesus checked him because he did not like to be praised.

MR. ALCOTT. When the truth is praise, there is no reason why we should check the praise.

Cause of
Insanity.

One of the Evangelists says that the evil spirit tore him as he came out. The other says he did not hurt him.

GEORGE K. I don't see how it could hurt a man to lose his evil passions. I always used to think that a person who had an evil spirit was a deranged person.

FRANKLIN. I think the man had a kind of fits, and when he fell down in one of these the evil spirit went out.

MR. ALCOTT. What caused the fits?

(No answer.)

What causes derangement?

GEORGE K. Wickedness.

MARTHA. Being frightened sometimes causes derangement.

ELLEN. Great depression of spirits.

WELLES. Sometimes when people die, there is such a great sorrow. And sometimes to fall down and hurt the head makes people deranged.

MR. ALCOTT. These are all accidents, but what is the cause of being liable to derangement? — How can people derange themselves?

SEVERAL. By gluttony and such things.

MR. ALCOTT. All the people were astonished, and asked how he obtained this power over evil spirits. Is

it strange that Jesus should have such power over the appetites and passions? Do you think there is anything in you, which has this power (such as Jesus showed) of mastering the unclean spirits within the Soul?

SEVERAL. Yes; Conscience.

Self-Denial. MR. ALCOTT. Do any of you think that you have such power over the unclean spirits within you?

(None answered.)

But if you have such power, why are not all the demons cast out or changed into angels, and all the unclean spirits made pure?

FRANCIS. We want to keep them.

GEORGE K. They have been so long in the habit of being in us.

LEMUEL. We indulge them, or they would not keep coming.

MR. ALCOTT. Do they ever get enough of you?

LEMUEL. No; never.

MR. ALCOTT. Where is this power over the unclean spirits seated—in what part of your nature?

FRANKLIN. In Conscience.

MR. ALCOTT. Well how is it to be brought out?

FRANKLIN. By always trying to conquer.

Self-Mastery. MR. ALCOTT. Well, now, in your own case, how are you to master your evil spirit?

FRANKLIN. By making a resolution first, then by trying.

MR. ALCOTT. Where does the trying begin?

FRANKLIN. In the Spirit.

MR. ALCOTT. By what faculty of the spirit—can any of you tell?

ALFRED. By the mind,

JOSIAH. Every thing must be set to work, the mind, and soul, and heart.

MR. ALCOTT. What is the heart?

JOSIAH. The Soul.

MR. ALCOTT. What is the soul?

JOSIAH. Why, all those words mean the same One, doing different things.

MR. ALCOTT. Does the heart work over feelings or thoughts?

FRANKLIN. The heart works over the feelings, the mind over the thoughts, the soul over all, and the body.

MR. ALCOTT. And the Spirit?

FRANKLIN. Is over all.

MR. ALCOTT. Suppose the feelings are not taken care of, but the thoughts are?

FRANKLIN. I don't see how there can be thoughts without feelings.

MR. ALCOTT. Does not all our nature work together to elevate?

LEMUEL. All, but the body.

MR. ALCOTT. Why not the body?

LEMUEL. Because that always goes downward to the earth out of which it came.

Reputation. **MR. ALCOTT.** But let us attend to the last words of the lesson — "And his fame spread abroad."

LEMUEL. He did such great things, it was known.

MR. ALCOTT. What is fame?

ELLEN. It is report.

LUCIA. It is good report.

AUGUSTINE. When a person has extraordinary faculties, it is spread abroad.

EMMA. People's knowledge of you is your fame.

MR. ALCOTT. Are any of you famous? Some of you may be famous gluttons, or famous sleepers, or famous fighters; there is a bad fame as well as good.

(*He pursued this a little farther.*)

MR. ALCOTT. What has been the subject of conversation to day? Now don't speak of the outward facts, but find some one word that expresses the chief thought.

EMMA. Jesus' power over unclean spirits.

MR. ALCOTT. Take the subject even out of Jesus.

FRANKLIN. Supernatural power over unclean spirits.

LUCIA. The curing of appetites and passions.

LEMUEL. The power of Good over Bad.

MARTHA. The power of the Spirit over appetite.

MR. ALCOTT. How many think that if you would use all your faculties aright, you might escape all unclean passions, all diseases of the mind or body?

GEORGE K. I don't think I could of the body.

MR. ALCOTT. How could you escape or master?

LEMUEL. By having a mind to.

MR. ALCOTT. Or a heart rather?

EMMA. By trying to.

WELLES. By loving to.

GEORGE K. By desiring to, having faith in.

MR. ALCOTT. How many think that after this they shall think of evil spirits—when they go to dinner—or by markets, or by candy shops?

(*Ellen betrayed uneasiness at this reflection on candy shops. A lady present said to her, aside—"you love the spirits dressed in candy."—She smiled,— "And would say Let us alone, why art thou come to destroy us?"—She smiled consciously.*)

MR. ALCOTT. And when you go to the vessel of pure water in the morning to wash yourself?

LEMUEL. Water is not pure, it has living creatures in it.

MR. ALCOTT. It seems pure however. What alone is pure?

SEVERAL. The Spirit.

(Some added.)

Of God.

Theory of
Demoniacal
Possession.

RECORDER. My sense of justice is wounded by these children going off with the idea that each individual demoniac or possessed person (which expressions, I think, are in these records precisely equivalent to a deranged person) is wicked.

MR. ALCOTT. Whatever was the fact with the individuals, who may have inherited their tendencies or diseases, and so be personally innocent, yet the remote cause was ever a violation of a physiological law.

RECORDER. But it was a practical error which is thought important enough to be opposed by the author of the book of Job, and our Saviour in the instance of the blind man, who had "not sinned, neither his parents," to ascribe the misfortunes of an individual to the sins he did not commit personally.

MR. ALCOTT. And like all popular errors, it had an Idea at the bottom, which is what we are to seek after in these conversations.

RECORDER. But surely Mark and Luke were not intending to teach the Idea in this narrative. They merely used the language of the day, and in their minds, as well as words, it was erroneous.

MR. ALCOTT. Suppose that it be as you say. It is of small consequence to these children to appreciate Mark and Luke's degree of truth or error; but important to get the Ideas at the foundation of the circumstances, good or evil, of human life.

RECORDER. All this is perfectly true, if they only know the fact, that it is not Mark's or Luke's view that they are dwelling upon. To know that, would not interfere with their going beyond it.

MR. ALCOTT. But it is better for their minds to be possessed with the Ideas at first. And you see that they seem to apprehend these as if by a spiritual instinct. They can recur to Mark and Luke and the historical view hereafter.

CONVERSATION XL.

SPIRITUAL INVIGORATION.

HEALING.

Healing of Peter's Wife's Mother, from the Sacred Text. — Gratitude. — Healing Power of Faith. — Moral Influence. — Functions of Spirit. — Efficacy of Faith. — Quickening Agency of Faith. — Ministry of Punishment. — Example. — Appetites and Passions. — Evil Speaking. — Self-Indulgence. — Illustration of Self-Mastery. — Love and Sympathy. — Subject.

Mr. Alcott recalled the last conversation, on the casting out of the unclean spirit in the synagogue at Capernaum. He then read the

HEALING OF PETER'S WIFE'S MOTHER.

MATT. viii. 14-17; iv. 24. MARK i. 29-34. LUKE iv. 38-41.

Vulgar Æra, 27. Julian Period, 4740.
Galilee.

Luke iv. 38.	Spiritual	And he arose out of the synagogue.
Mark i. 29.	Powers.	And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
Luke iv. 38.		And Simon's wife's mother was taken with a great fever, and
Mark i. 30.		lay sick;
Matt. viii. 14.		And when Jesus was come into Peter's house,
Mark i. 30.		anon they tell him of her,
Luke iv. 38.		and they besought him for her.
Mark i. 31.		And he came
Luke iv. 39		and stood over her and rebuked the fever,

Vulgar Era, 27. Julian Period, 4740.
Galilee.

- Mark i. 31. and took her by the hand, and lifted her up ; and immediately the fever left her ;
 Luke iv. 39. and immediately she arose and ministered unto them.
 Mark i. 32. And at even, when the sun did set,
 Luke iv. 40. was setting, all they that had any sick,
 Matt. iv. 24. with divers diseases,
 Mark i. 32. they brought unto him all that were diseased, and them that were possessed with devils :
 Mark i. 33. (and all the city was gathered together at the door :)
 Luke iv. 40. and he laid his hands on every one of them
 Mark i. 34. that were sick of divers diseases,
 Luke iv. 40. and healed them :
 Matt. viii. 16. and he cast out the spirits with his word, and healed all that were sick :
 Matt. viii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying,
 * Himself took our infirmities and bare our sicknesses.
 Luke iv. 41. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking *them*,
 Mark i. 34. suffered not the devils to speak, because they knew him,
 Luke iv. 41. that he was Christ.

He then asked them what they thought of it?

Gratitude. GEORGE K. I was interested in the words
 "And she ministered unto them." I suppose the reason was, because she was glad Jesus had cured her.

MR. ALCOTT. But did you think the reason why she ministered to them was because Jesus had cured her — did she not always do so?

GEORGE K. I suppose she would not have done it with so much joy, as now that he had cured her.

MR. ALCOTT. What principle was in this joy?

GEORGE K. Love. Faith. Thankfulness.

MR. ALCOTT. Is there something else beside Love, Faith, Thankfulness, in her Joy?

GEORGE K. Gratitude?

MR. ALCOTT. Yes; Gratitude.

RECORDER. What is the difference between thankfulness and gratitude?

MR. ALCOTT. Thankfulness is less spiritual than gratitude. There is more Idea in gratitude. Is this all that you have to say about it, George?

Healing Power of Faith. GEORGE K. I liked Jesus' lifting her up. She had faith in Jesus, or he could not have lifted her up, and cured her.

MR. ALCOTT. Do you think she arose easily?

GEORGE K. Yes; because her faith helped her.

LEMUEL. Her faith lifted her up more than Jesus' hand.

ELLEN. If she had not had faith, she would not have exerted herself to get up.

EDWARD C. I think Jesus helped her up with his faith; he put his faith into her.

HALES. It was Jesus' faith and her faith together.

FRANKLIN. I thought she was sleeping when he went in, and just as Jesus touched her she was dreaming that something was going to be done to cure her, and so she rose.

LEMUEL. She ministered to them because, when Jesus touched her, some of his goodness went out of him into her.

Moral Influence. MR. ALCOTT. Can goodness be communicated in such a way in these days?

LEMUEL. No; because no one has so much virtue as he had.

MR. ALCOTT. Just as far as a person is like Jesus, does his goodness pass out of him into those about him.

LEMUEL. Yes ; if they have faith, just so much.

MR. ALCOTT. Did any person's virtue ever pass into you? did you ever feel as if it did?

LEMUEL. No ; I never felt so.

SEVERAL. I have felt as if it did into me.

MR. ALCOTT. Now those, who are not aware that they have ever felt any good influence pass into them from others, may hold up hands.

(Several did.)

Will either of you who have felt this influence tell any instance?

ELLEN. I have felt it from the minister at meeting, when he looked round kindly, together with his words.

AUGUSTINE and FRANKLIN. I have felt it in kind, good looks.

GEORGE K. I don't think Jesus put his faith into this woman, but I think before she was sick she saw him do some miracles, and so she had faith in him, and believed he could heal her, and would.

MR. ALCOTT. Did her faith in him begin when she saw him do miracles?

GEORGE K. She had faith in him as soon as she knew any thing about him.

MR. ALCOTT. In what part of her nature was this Faith?

Functions
of Spirit.

GEORGE K. In the Spirit.

MR. ALCOTT. In what faculty of the spirit does it act?

GEORGE K. In all the faculties.

MR. ALCOTT. In what faculty in particular?

GEORGE K. In Conscience.

MR. ALCOTT. Yes ; and when faith acts in the mind, in what faculty does it appear?

JOSIAH. In the Imagination.

MR. ALCOTT. The Imagination has something to do with it.

LEMUEL. In the Reason.

MR. ALCOTT. Yes; and when Faith acts in your feelings, making you cling to your conscience, what is it called?

GEORGE K. Love.

MR. ALCOTT. Does Faith ever go down into your appetites, and make you healthy and well?

FRANKLIN. Sometimes.

MR. ALCOTT. And what do you call it then?

FRANKLIN. Temperance.

MR. ALCOTT. Temperance is the effect. But think, here is a raging fever; the blood is hot and moves quickly.

(He described a fever.)

Now what stops all this disease, checks this rapid pulse, cools this heat?

Efficacy of Faith.

HELEN Faith.

GEORGE K. The Supernatural.

ANDREW. The person's faith that has the fever.

FRANKLIN. Jesus' own faith acting with the person's.

NATHAN. Because she had not faith enough, Jesus gave her some of his.

MR. ALCOTT. Who of you think that faith is always necessary to cure diseases?

AUGUSTINE. I know that among father's patients, when all the physicians think they are going to die, and they think so themselves, they sometimes get well.

MR. ALCOTT. How do you think they were cured?

LEMUEL. God thought it was best.

MR. ALCOTT. What did God give them to make them well?

GEORGE K. He gave them spirit.

FRANKLIN. There is faith in spirit. I cannot conceive of any body's getting well without some faith.

MR. ALCOTT. How many of you have been sick enough to have a physician?

(Many.)

How many wanted a physician should be sent for?

(The same.)

How many believed the physician would cure them?

(Several.)

HALES. I did not think the Doctor could cure me, and yet he did.

MR. ALCOTT. Suppose that when the Doctor came you felt a confidence that he could cure you, and you should get well, do you think you should be cured any more certainly, than if you doubted?

(Some thought they should certainly be cured more quickly if they had faith. Others hesitated, but finally agreed it might help.)

AUGUSTINE. I have no opinion about it. I know my mother was sick, and thought she should die herself, and every body else thought so, and yet she did get well.

MR. ALCOTT. Do you think the Doctor could cure as quickly, if he thought his patient was going to die, as if he thought he would get well?

AUGUSTINE. Yes, just as quick.

MR. ALCOTT. Then faith has nothing to do with curing bodies?

AUGUSTINE. No ; it only cures spirits.

MR. ALCOTT. Will a little boy get well just as quick, if he says to himself, Now I never shall get well?

AUGUSTINE. Yes.

MR. ALCOTT. Will a little boy get a lesson just as quick, if he says, I shall never get it?

AUGUSTINE. No ; that is very different.

LEMUEL. Augustine said faith cures the Spirit ; and if it does, then it must cure the body too, because body is joined to spirit so closely.

AUGUSTINE. But people without any faith do get well of being sick.

MR. ALCOTT. Do you not know that physicians

sometimes endeavour to make sick people think they are going to get well? Why do they?

AUGUSTINE. Because they do not want the sick person to give up.

MR. ALCOTT. To give up! What must he not give up—his faith and hope of getting well? You see physicians recognise our principle.

ANDREW. I think when Jesus lifted her up, he lifted up her faith which was asleep.
 Quicken-
 Agency of Faith. MR. ALCOTT. Where does faith go to sleep?

ANDREW. In the head.

MR. ALCOTT. What wakes up the sleeping faith?

ANDREW. Encouragement.

MR. ALCOTT. If any one wishes to wake up the sleeping faith of a little boy, what must he do?

ANDREW. Tell the boy he will succeed if he tries.

MR. ALCOTT. How must he look?

ANDREW. He must not look cross.

MR. ALCOTT. Love, then, is one of the encouragements. But suppose you have been so kind to a little boy that he begins to abuse the kindness, and he grows impatient with all his wants—what must be done? Must not a boy who is sluggish and dull in his faith and actions be punished to wake him up, and make him believe in some inward power? What do you think? How many of you have had your faith quickened by punishment?

(Several held up their hands.)
 Who will tell an instance?

GEORGE K. My faith was waked up to justice by my own injustice—on that day when you punished us, because we thought the little boys ought not to have a longer recess than we did.

Example. LEMUEL. Mr. Alcott, "the city gathered round the door" because they thought Jesus was good, and would do something for them.

MR. ALCOTT. Do good men gather bad men round them, often?

LEMUEL. Yes; because they think they shall get something from them.

MR. ALCOTT. Do bad men gather bad men round them — and for what?

FRANKLIN. Yes; because "like goes to like."

MR. ALCOTT. How many of you think virtue has gone out of you to make people better?

(None answered.)

How many think you have made people worse — your parents, or your brothers and sisters, or people who waited on you — tried and injured their tempers — made them feel unkindly, &c.?

(Almost all raised their hands.)

Whom have you made worse, Nathan?

NATHAN. Almost every body.

MR. ALCOTT. Have I made you worse sometimes?

(No, no.)

Sometimes have not been quite loving enough — sometimes have lost my patience — sometimes have hardened your good feelings, &c.?

(He particularized further; but all protested vehemently against it.)

Have I sometimes not been severe enough?

(Several.)

SUSAN. You have borne too much from me.

Appetites and Passions. MR. ALCOTT. Why did they bring their sick "at even"?

FRANKLIN. Because they were so bad they did not wish to be seen.

MR. ALCOTT. Now, why so farfetched? Give some natural reason, close at hand.

LUCIA. Because they had more leisure then.

LEMUEL. Because they did not want the hot sun to be shining on the sick.

GEORGE K. Because they had time to get ready.

Evil Speaking. **MR. ALCOTT.** Why would not Jesus suffer them to speak, do you think?

MARTHA. Because they did not know what they were saying.

LEMUEL. Because they would say something wrong.

FRANKLIN. Because he was afraid they would make a great noise and talk bad language.

MR. ALCOTT. When there is a little child with his passion, his demon up — what is the best word to say, "Be quiet" — "say nothing"?

LEMUEL. Yes; and parents do say so.

MR. ALCOTT. How many think that, when you are angry, your demon utters many very wrong words?

(Many held up hands.)

Can you tell any instance, when you felt very angry? — it seemed as if something was in you, making you feel badly, and think naughtily, and speak unkindly. It seemed as if you were possessed. Did you ever have such feelings, such a demon?

(Many held up hands.)

Have you a demon or an unclean spirit?

JOSIAH. Mine is laziness.

MR. ALCOTT. Does it get up early? — and wash its face in the morning?

JOSIAH. No; it does not want to.

MR. ALCOTT. It is an unclean spirit then — does it ever become angry?

JOSIAH. Yes.

MR. ALCOTT. Yes; and then it becomes a demon.

ELLEN. Impatience is a demon.

MR. ALCOTT. Yes; and almost every body is pos-

possessed with that demon more or less. If that demon could be cast out of the world, we should have almost a heaven on earth. Who have that demon?

(Several.)

Who are possessed with anger?

(Several)

What other demons are you possessed with?

SEVERAL. Eating too much. Mr. Alcott, what is your fault?

MR. ALCOTT. I think I am possessed with a spirit of indolence, sometimes. What faults do you think I have?

SUSAN. You bear with us too long.

MR. ALCOTT. Do you say so? I have been particularly severe with *you*.

Illustration. A little girl, this morning, did not rise in a very happy state of mind, and she went out where her sister and a little boy were at play, and nothing pleased her that they wanted to do, and she could not think of any thing pleasant to do, and kept herself and them very unhappy; till at last her father went and took her away, and led her up stairs, and put her to bed. Bye and bye he went to see how she was, and she said, very pleasantly, Father, I have sent all the naughties away; and so he led her down, and she was very happy and good.

SEVERAL. Her evil spirit was cast out.

MR. ALCOTT. Very likely she thought the "naughties" were creatures; and many Jewish people thought demons were creatures. I have an old picture in which Jesus is casting out spirits, and strange creatures seem to be flying out of people's mouths.

(*They all laughed.*)

He cast out spirits "with a word;" — what?

AUGUSTINE. Depart thou.

FRANKLIN. It means that he cast them out quickly.

Love and
Sympathy.

MR. ALCOTT. That it might be fulfilled, what was said by Isaiah, "himself took our infirmities and bare our sicknesses." What does that mean?

LUCIA. That he cured them.

MR. ALCOTT. When did Jesus do this?

MARTHA. When he was crucified.

AUGUSTINE. He was crucified for our sins.

GEORGE K. I think he bore things for us when he was on earth, always; for if he had not been on earth, we should not have known so much about right and wrong, and have had more sufferings here, and required more punishments.

MR. ALCOTT. Who think he bore them only at the crucifixion?

(Alfred and Others.)

Who think he bore them all his life long?

(Most of them held up hands.)

Did he suffer most at his crucifixion, or in his toilsome life?

GEORGE K. He always suffered more at seeing people do wrong than he did in his body, even on the cross.

ALFRED. He suffered more in the garden than on the cross, I think.

FRANKLIN. He suffered to see the wickedness of the crucifiers.

MR. ALCOTT. How many think he was patient with the sins of others?

(All.)

Are you patient with the faults of others, with your brothers and sisters, with persons who are pre-occupied with care, and cannot attend to you, with boys you meet who have not been taught how to believe, &c.?

(They did not respond.)

Are you patient when people are sick, and give up

play and noise that disturbs them ; or when they are tired and wish for quiet?

(None thought they were.)

Subject. **MR. ALCOTT.** What has been our subject to-day?

GEORGE. K. Supernatural power of Jesus.

MR. ALCOTT. Take it out of Jesus.

LEMUEL. How faith cures the body and spirit.

AUGUSTINE. How faith cures bad habits.

SEVERAL. The power of faith over the body.

ELLEN. Faith does not always cure the body.

MR. ALCOTT. Jesus said, "he that believeth in me shall never die." The Body does nothing of itself ; it is but the garb of the Spirit, and without it, a corrupting corpse. Faith lifts the Soul from the grave of the Body, and perpetuates it in Immortality.

CONVERSATION XLI.

MINISTRATION OF SPIRIT.

PHILANTHROPY.

Itinerant Ministry of Jesus, from the Sacred Text. — Prayer. — Practice and Forms of Prayer. — Miracles, Spiritual and Material. — Philanthropy. — Philanthropists. — Idea of the Kingdom of God. — Divine and Human Nature. — Idea of the Gospel. — Theory of Healing. — Lunacy. — Subject. — Remarks.

MR. ALCOTT. When we last talked about Jesus, he had just come out of the synagogue of Galilee, where he had cast out an unclean spirit; and had gone into Peter's house, and healed his wife's mother. We shall now read the

MINISTRY OF JESUS.

MARK i. 35-38. LUKE iv. 42, 43. MATT. iv. 23-25.

Vulgar Era, 27. Julian Period, 4740.
Galilee.

- | | | |
|---------------------|------------------------|--|
| Mark i. 35. | Sentiment of Humanity. | And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. |
| Mark i. 36. | | And Simon, and they that were with him, followed after him. |
| Mark i. 37. | | And when they had found him, they said unto him, All men seek for thee. |
| Mark i. 38. | | And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. |
| Luke iv. 42. | | And the people sought him, and came unto him, and stayed him, that he should not depart from them. |

Vulgar Æra, 27. Julian Period, 4740
Galilee.

- Luke iv. 43.** And he said unto them, I must preach the kingdom of God to other cities also ; for therefore am I sent.
- Matt. iv. 23.** And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.
- Matt. iv. 24.** And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.
- Matt iv. 25.** And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

He did so, and asked the usual question.

Prayer. **SUSAN.** They must have felt a great deal of interest in him to have gone so far.

HALES. They followed Jesus to hear him preach, and be made better.

WILLIAM C. They were interested by seeing him cure people, both from curiosity and to be made better.

LEMUEL. I was interested in his going into a solitary place to think and pray.

SEVERAL. So was I.

MR. ALCOTT. Why do we wish to be alone when we pray?

LEMUEL. Because we do not wish every body to be talking about it, as if we were proud of it.

MR. ALCOTT. Why do we have that feeling?

LEMUEL. I don't know.

AUGUSTINE. Jesus went away alone to pray, because he was so thronged in the city, that he had no place for it.

ANDREW. He wanted to see Nature.

MR. ALCOTT. Has Nature any influence upon prayer?

ANDREW. Yes ; the works of God are more spiritual than brick houses.

MR. ALCOTT. Do the works of God ever make you want to pray?

ANDREW. Sometimes ; for there is life in all the works of Nature.

MR. ALCOTT. And the morning seems an appropriate hour. Did you ever know of any person, who went out in the morning and saw the sun rise, and was led to adore the Sun-maker, and to pray that light might come into his mind, over his thoughts, just as the sun's light was spreading over things, fresh with the dews of night? I knew of a boy once, who lived in a small farm house, under the brow of a hill covered with trees, and beautiful retired coves and solitudes ; and he used to rise early in the morning, and go out and choose one of these beautiful places, when the dew was on the ground and the trees, and the birds were singing, and the sun was glittering ; and there he would say his prayers ; and he found it was easy to be good and kind all day, when he practised this. I knew this boy very intimately. Have you any thing about your devotional habits of this kind? do you have any aid from Nature? It is a misfortune to live in a city on this account, perhaps. You cannot have Nature's aids to devotion. But you may tell me, if you please, any thing about your habits of devotion, at morning and evening.

AUGUSTINE. I do not have prayers in the morning, but at night.

SEVERAL. So it is with me.

MR. ALCOTT. Are there any who have no prayers, morning or evening?

(*Not one.*)

Now, those who have a form of prayer, and always say some particular one, may hold up hands.

(Alfred and others did.)

Now, those who are in the habit of making their own prayers.

JOSIAH. I say the Lord's Prayer always, but generally add something of my own.

(Several held up hands.)

FRANKLIN. I do not say any prayer in words, but in my mind.

MR. ALCOTT. In what place do you generally pray?

FRANKLIN. I pray going along to school in the morning, when I am walking.

JOSIAH. I pray in my chamber, at my bed-side.

(Almost all held up hands.)

MR. ALCOTT. Who say their prayers to their mothers?

(Almost all the little boys.)

I hope none say words which they do not entirely understand.

EMMA. I pray in my chamber at morning and evening; and besides my father has a prayer in the parlor before breakfast.

MR. ALCOTT. You have family prayer.

(Several held up hands.)

Do you ever pray in this school room? Perhaps I shall have prayers in words here some time. When I feel sure that you are all in earnest about prayer, I shall. But I would not have it a form merely.

FRANKLIN. Jesus went away alone to pray, because he did not like to appear like the Pharisees.

HELEN.* I was interested in the words, "All men seek for thee." I thought they sought him because they wanted to be cured.

Miracles
Spiritual and
Material.

* A new scholar.

LUCIA. Because they wanted to hear him talk and be made better.

FRANKLIN. They had faith in him, that he could cure them and their friends of bodily and spiritual disease.

JOHN D. Because he was so good they believed he would cure them.

LEMUEL. They wanted to hear him preach and see him do miracles.

MR. ALCOTT. Which is greater, an eye-miracle or a conscience-miracle?

LEMUEL. A conscience-miracle.

MR. ALCOTT. Tell me a miracle of each kind.

LEMUEL. The crucifixion was a conscience-miracle. An eye-miracle was to turn water into wine, or raise Lazarus.

EMMA. Casting out an unclean spirit was a conscience-miracle.

FRANKLIN. I don't think any eye-miracles were ever done by Jesus.

MR. ALCOTT. You mean there were none entirely of the eye, as jugglers' tricks are.

(He made some remarks here that I could not catch in season to record.)

LEMUEL. I was interested in his going into the next towns; he did not mean to be partial.

MR. ALCOTT. What is that feeling named, which leads us to spread ourselves out to do good?

LEMUEL. Charity.

ANDREW. Kindness.

MR. ALCOTT. What does kindness mean? You know *kind* means *nature*; you are of the same kind as Lemuel; and what kind is that?

ANDREW. Human kind.

MR. ALCOTT. And to act kindly would be to act humanly — kindness is humanity.

JOHN D. Generosity.

LUCIA. Benevolence.

MR. ALCOTT. There is another word for love of man — Philanthropy. Name some philanthropists.

AUGUSTINE. Socrates.

Philanthropists. FRANCIS. John — Peter.

AUGUSTINE. My mother.

JOHN D. God.

LEMUEL. God is the one who gives philanthropy.

AUGUSTINE. Don't the word mean something about brother?

MR. ALCOTT. It means lover of man, from two Greek words. There is brotherly feeling in it.

FRANKLIN. Quakers are philanthropists.

MR. ALCOTT. What did Jesus say he came forth for?

EMMA. To teach of his Father.

MR. ALCOTT. What?

EMMA. All that is written in the New Testament.

AUGUSTINE. It was not written then.

FRANKLIN. He came to teach people to be humane, by being a philanthropist himself.

EMMA. By knowing and doing the right.

LUCIA. By saying and acting the truth.

MR. ALCOTT. How many ways are there of showing forth truth?

FRANKLIN. By thinking and writing it.

AUGUSTINE. By feeling it.

EMMA. And knowing it.

MR. ALCOTT. Yes ; you must think, feel, and know it, before you can say, do, or write it. Which is the best way, to say, do, or write it?

JOSIAH and OTHERS. To do it.

LEMUEL. And tell others how to do it.

ALFRED. I was interested in the multitudes.

JOHN D. I was interested in his going to the next towns to preach. I thought he meant to go to Nazareth.

MR. ALCOTT. Why did the people "stay him"?

LUCIA. So as to be taught, and that he might heal their sick.

MR. ALCOTT. What is the "kingdom of God?"

Idea of the
Kingdom of
God.

LEMUEL. It means every thing that is good.

FRANK. All good things.

FRANKLIN. Humanity; he preached it.

MR. ALCOTT. Is humanity — feeling and doing for our kind — the kingdom of God?

FRANKLIN. Yes; and feeling for brutes too.

MR. ALCOTT. Is there any other object for sacred feeling but persons and brutes?

ANDREW. Nature.

MR. ALCOTT. Is there a feeling which sometimes checks you in plucking and trampling flowers, in cutting trees, in destroying any beautiful things? or is it humane to destroy? But what else is there that makes up the kingdom of God, beside this sentiment of humanity?

EMMA. A feeling for God.

AUGUSTINE. And for Spirit.

MR. ALCOTT. What is the feeling for God called?

LEMUEL. Conscience.

EMMA. Love and obedience to God.

MR. ALCOTT. What is one word for love and obedience to God?

ANDREW. Hospitality.

MR. ALCOTT. That is towards our fellow men.

FRANKLIN. Misanthropy.

MR. ALCOTT. That is hatred of men.

AUGUSTINE. Devotional spirit.

MR. ALCOTT. That approaches the subject; but did any of you ever hear the word Piety?

(All held up hands.)

FRANKLIN. I was going to say Christianity.

MR. ALCOTT. Did you ever hear the word Religion?

(All held up hands.)

What is the nature of Man called?

Divine and Human Nature. GEORGE K. Humanity.

MR. ALCOTT. What is the nature of God called?

GEORGE K. Divinity.

MR. ALCOTT. Who think there is divinity in humanity — something divine in man?

(Some held up hands.)

Where about in man?

AUGUSTINE. In the Spiritual Faculty.

ANDREW. But we don't always use it.

LEMUEL and LUCIA. In Conscience.

NATHAN. In the Spirit.

LEMUEL. The Spirit is God — not all of God — a part.

MR. ALCOTT. Have you ever felt the divine striving within you?

(Several held up hands.)

Are you willing to tell the instances?

FRANK A. I cannot remember an instance.

MR. ALCOTT. Suppose people seem to have lost it, and some one desires to wake it up; what is that desire called?

AUGUSTINE. Humanity.

MR. ALCOTT. Could any one wake up the divinity in man who did not believe it was there? What was the Gospel of the kingdom?

LEMUEL. Goodness.

AUGUSTINE. Divinity.

Idea of the
Gospel.

MR. ALCOTT. What does the word Gospel mean?

EMMA. The word of God.

MR. ALCOTT. It means good news — glad tidings.

Theory of
Healing.

How do you think Jesus healed all manner of sickness and disease?

JOSIAH, (*stammering*.) He had faith in God, that God could cure them.

(*The boys laughed.*)

MR. ALCOTT. Would Jesus cure Josiah's infirmity if he were here?

ALL. Yes.

(*Josiah smiled.*)

MR. ALCOTT. Would he laugh at him?

ALL, (*ashamed.*) No; and we did not laugh at him!

AUGUSTINE. Jesus had faith in God, which made him have faith in his own Spirit; so that he knew how to use it, to cure bodies and spirits that were diseased.

MR. ALCOTT. What does faith take hold of?

(*No answer.*)

Does it not take hold of the divinity — the divine in one's own spirit, in the spirits of other men, and in the Spirit of God?

ALL. Yes.

MR. ALCOTT. Why is it that one who had faith in God, himself, and men, could cure diseases.

ANDREW. Because faith is stronger than the body, and the body feeds on the spirit.

MR. ALCOTT. What is the body made of?

ONE. Flesh.

MR. ALCOTT. What is flesh made of?

SEVERAL. Blood.

MR. ALCOTT. What makes blood?

ANDREW. Spirit,

MR. ALCOTT. Suppose a person who is sick believes in the divinity within himself, and the divinity which is diffused through other men, and nature, and in God—and is allowed to breathe the fresh air, and thinks and feels about spiritual things, and never loses faith an instant?

SEVERAL. He would be cured.

ANDREW. God's Spirit is in the air; and his body feeds on Spirit, and he must breathe in the air or he will die.

MR. ALCOTT. What does *lunatic* mean?
Lunacy.

FRANKLIN. A deranged person.

MR. ALCOTT. What does *Luna* mean?

SEVERAL. The moon.

MR. ALCOTT. It used to be thought that the moon was the cause of derangement. It is still thought that there are seasons which operate on the deranged, and indeed on all persons. Do you feel equally bright and thoughtful all the year round?

EMMA. I think more of my body in winter.

FRANKLIN. I am lazier in winter.

SEVERAL. I feel lazy in summer.

MR. ALCOTT. I feel the influence of the seasons and find I do best by yielding to this influence.

AUGUSTINE. I am not so good-natured in Spring.

MR. ALCOTT. Now tell me what has been the subject to-day. I have led you to-day a good deal—that is, I have suggested to you things to say, by my questions, and said more than usual myself. Now take the subject away from Jesus and all persons, and tell me what it has been.

EMMA. The Deity.

FRANKLIN. Piety and Humanity.

AUGUSTINE. Devotion.

ANDREW. Religion, Divinity, and Humanity.

LUCIA. Divinity.

LEMUEL. How faith cures the body.

JOSIAH. The influence of Nature over Prayer.

MR. ALCOTT. We have spoken of how the sense of the divine exalts man, interprets and overpowers Nature. Have you been interested in the Conversation?

(They all signified that they had.)

Remarks.

RECORDER. You left the subject of curing disease too much without qualification, I think.

MR. ALCOTT. Perhaps so ; but it was qualified in the last Conversation. It is the tendency of faith to lift up and restore the body from disease ; (and this truth is practised upon by physicians ;) though after a certain physiological point of decay, it is not done, as restoration is impossible.

RECORDER. Was it good advice to sanction, by your example, the yielding to the influences of the season, passively?

MR. ALCOTT. I did not mean to say that I yielded to the depressing, but to the renovating influences of the seasons. The transitions of Nature, and especially of the seasons, are, I conceive, intended to work out their influence on the Soul of man ; and we should yield to them for this end. They quicken, diversify, renovate, and strengthen the Soul.

CONVERSATION XLII.

SPIRITUAL PURIFICATION.

FAITH.

Review. — The Cleansing of the Leper, from the Sacred Text. — Efficacy of Faith. — Idea of Compassion. — Illustrations. — Misapprehension of Holiness. — Spiritual Influence. — Human Electricity. — Instances. — Theory and Cause of Leprosy. — Homage. — Emblem of Humility. — Subject.

MR. ALCOTT. What did we talk of last?
Review. **JOHN D.** About Jesus going into the solitary place to pray — and then going into other towns to preach.

MR. ALCOTT. In what place was he?

JOSIAH. In a town near the lake, I don't remember the names.

MR. ALCOTT. In Capernaum. He went all about Galilee, preaching in synagogues; and it is not known in which place the leper, that I am now going to read about, came to him.

He read

THE CLEANSING OF THE LEPER.

MATT viii. 2-4. MARK i. 40-45. LUKE v. 12-16.

Vulgar Era, 27. Julian Period, 4740.
Galilee.

Luke v. 12.	Compassion.	And it came to pass, when he was in a certain city, behold,
Mark i. 40.		there came a leper to him
VOL. II.		15

Vulgar Era, 27. Julian Period, 4740.

Galilee.

- Luke v. 12. a man full of leprosy, who seeing Jesus,
 Mark i. 40. and kneeling down to him, beseeching him,
 Luke v. 12. fell on his face
 Matt. viii. 2. and worshipped him,
 Luke v. 12. and besought him,
 Mark i. 40. and saying unto him,
 Matt. viii. 2. Lord, if thou wilt, thou canst make me clean.
 Mark i. 41. And Jesus, moved with compassion, put forth his hand,
 and touched him, and saith unto him, I will; be thou clean.
 Mark i. 42. And as soon as he had spoken, immediately the leprosy
 departed from him, and he was cleansed.
 Matt. viii. 4. And Jesus saith unto him,
 Mark i. 44. See thou say nothing unto any man, but go thy way, show
 thyself to the priest, and offer, for thy cleansing, those
 things which Moses commanded, for a testimony unto them.
 Mark i. 43. And he straightway charged him, and forthwith sent him
 away.
 Mark i. 45. But he went out and began to publish it much, and to
 blaze abroad the matter.
 Luke v. 15. But so much the more went there a fame abroad of him,
 and great multitudes came together to hear, and to be
 healed by him of their infirmities,
 Mark i. 45. insomuch that Jesus could no more openly enter into the
 city, but was without in desert places:
 Luke v. 16. and he withdrew himself into the wilderness and prayed;
 Mark i. 45. and they came to him from every quarter.

MR. ALCOTT. Now, what have these words waked up in your minds? what picture, feeling, thought, principle?

LUCIA. I liked the leper's coming and kneeling and saying that Jesus could make him clean. I liked his faith.

MR. ALCOTT. And what always comes of faith? Good or bad? and what in particular?

LUCIA. Good, but I do not know what in particular.

FRANKLIN. I think his praying helped the cure, for it was a prayer of faith. And I liked Jesus for having compassion.

MR. ALCOTT. Did Jesus have faith?

FRANKLIN. Yes; and the leper had faith; and their faiths joined in the Spirit. Whenever Jesus cured he prayed, I think.

MR. ALCOTT. Faith is a prayerful sentiment; and there can be no prayer without faith. But what had the compassion to do with the cure?

Idea of
Compassion. GEORGE K. The sores excited his compassion; so he wanted to cure them.

MR. ALCOTT. What is the meaning of the word compassion?

MARTHA. The passion that helps another.

FRANKLIN. Passion is a desire for ourselves; and compassion is a desire for others.

JOSIAH. We say Jesus' sufferings were his passion — his compassion —

(*He stopped, stammering.*)

MR. ALCOTT. And compassion is suffering for others? Let us analyze compassion now, and see what it had to do with the cure. What is there in compassion?

FRANKLIN. Love, Faith, Charity, Humanity. I think Jesus looked mild, and beautiful, and innocent, when he touched the leper.

MR. ALCOTT. Did you ever feel compassion?

Illustrations. ELLEN. Yes; when I went home yesterday from school, I saw a man hurting a boy; and I thought that he hurt him too much when I saw him cry; I felt there was something wrong in it.

GEORGE K. Last week, when it was so cold, I saw the birds flying, and felt compassion that they were so disappointed and cold; and could not get any thing to eat.

ANDREW. Once I saw some children tying a string to a very small puppy — too small; and it tormented him.

LEMUEL. I saw a man, yesterday, whip his horse, and felt pity for the horse, and felt that the man was cruel.

(Franklin also told a story of a horse.)

ANDREW. I saw a little boy, yesterday, without any fingers, and felt pity.

GEORGE B. He was born so.

W. AUGUSTUS. I saw a dog harnessed into a little cart, and made to drag something too heavy, and whipped.

ELLEN. I saw, too, in a paper, a story of a negro's being burnt alive. He was bad ; but I thought his punishment was too great.

MR. ALCOTT. Do you like to feel compassion ?

ALL. Yes.

MR. ALCOTT. Is compassion a common sentiment ?

ALL. Not common enough.

MR. ALCOTT. What would the world be if there were enough compassion ?

ELLEN. There would be nothing to pity.

MR. ALCOTT. I read the other day of a child found in Charles street — a baby who was left there on purpose — all alone in the world, without any friends to take care of it ; and it was heard to cry in the night ; and at last somebody went and took it in ; and as it had no friends, it was sent to South Boston. I felt compassion for that poor little baby. Are there any of you who never felt compassion ? Such may rise.

(Nathan, William C., and Josiah rose.)

Well ! you seem to be deficient in sensibility — all of you ; you need to feel more.

NATHAN. I never felt compassion.

JOSIAH. Nor I ; I never saw or heard of any suffering that made me feel compassionate.

MR. ALCOTT. Did you feel nothing about the baby that I just spoke of ?

JOSIAH. Oh yes ; but I never read or heard of any thing before that made me feel compassion.

JOHN D. I was interested in Jesus' not wishing the leper to say any thing about his cure ; for he was afraid it would bring a great crowd round him.

LEMUEL. I think it was because he did not wish to appear proud.

FRANKLIN. He wanted to be retired, so as to pray ; and he did not want to seem vain.

MR. ALCOTT. Why did he wish to go alone to pray?

ELLEN. He was so good he loved to pray.

MR. ALCOTT. But why did he wish to be alone? why does any person?

ELLEN. One can open their hearts more when alone.

SUSAN. And do not think of other things.

GEORGE K. He did not want a crowd round him all the time, wanting to be healed ; he wanted to do other things beside healing ; and they would have bothered him.

MR. ALCOTT. Do you think he did not want the trouble of healing?

GEORGE K. Yes ; he did not want to do nothing but healing.

MARTHA. I think he did not want the Rulers to lay hold of him.

MR. ALCOTT. Was there fear of the Rulers?

MARTHA. No ; but the time for them to take him was not yet come.

FRANKLIN. I think he was willing to heal ; but there were other things to do ; he wanted some time to talk with his disciples, and some time to be alone to

pray. Besides, if he did nothing but heal, they might not think at all. They would not believe on him in the right way, even after they had been healed, unless he had time to talk, and would misunderstand.

MR. ALCOTT. People are liable to misunderstand what addresses the eyes, are they not? And can you tell of any persons now-a-days, whose actions are misunderstood, because they cannot be understood without thought and purity?

FRANKLIN. Yes, Mr. Alcott; you have been. Your being punished in school has not been understood. People have thought it was something different, and that it did not do any good, and have misrepresented it. They could not understand it.

SUSAN. And your allegory of the "Wheel of Duty" has been misunderstood.

ANOTHER. Sometimes ministers are misunderstood.

FRANKLIN. A great many things, which you do, would be misunderstood if they were not explained.

MR. ALCOTT. And you think, that if you were to speak to others not acquainted with the school about the "Wheel of Duty," and about my being punished for you sometimes, it would be misunderstood?

(All laughed, and said yes.)

Sometimes a new scholar misunderstands, and it is easy for him to misstate things. — And you think that Jesus did things hard to be understood without explanation? and that he preferred the lepers and others should not speak of these miracles, because they would not present them so that they might teach any thing, as he intended they should, but feared that he should be surrounded with idle people, curious to see wonderful things with their eyes?

(They responded yes.)

And, generally, we must be careful how we state things that are liable to be misunderstood.

Spiritual
Influence.

EMMA. Jesus could have cured the leper without touching him. He touched him for the sake of the people.

MR. ALCOTT. Was the touching emblematic?

EMMA. He really touched him ; but it was not necessary to the cure.

FRANKLIN. Perhaps the touch had something to do with the cure.

MR. ALCOTT. Who think the touch was necessary to the cure?

(*Not one.*)

Have you any explanation of the touch? Why did Jesus touch him?

(*None.*)

If a person has a great deal of good in him, how is that good to act on others?

EMMA. By actions.

MR. ALCOTT. What does it pass through in order to get out?

ONE. Through the body.

FRANKLIN. Through the hands, and the tongue.

MR. ALCOTT. Every part of the body becomes the spirit-shower.

ELLEN. The body is the spirit's window.

MR. ALCOTT. That emblem is too artificial.

ELLEN. Jesus calls the body a temple.

MR. ALCOTT. That will do ; the temple is consecrated to worship ; and man should worship in his Body as well as in his Spirit. Has the Body any thing to do with curing?

SEVERAL. It is the Spirit that cures.

MR. ALCOTT. What touches?

FRANKLIN. Prayer.

Human
Electricity.

MR. ALCOTT. There is a man now in this city, who thinks that if a person is temperate and pure in his body, so that his

spirit can flow over every part of his body without being obstructed any where ; who has faith in Spirit ; is in the habit of praying earnestly, and has great compassion for some other person who is sick, that his spirit can be made to flow out through his fingers, and make the sick person well. He not only thinks it can be done, but that he has done it himself. And he tells a great many facts, as he thinks, to prove it. And some learned men think so too. But the person who is to be cured must either believe, or know nothing about it. If they know about it and disbelieve, that interrupts the cure. Why have I told you this?

SUSAN. To illustrate Jesus' touching the leper.

MARTHA. To show what faith can do.

MR. ALCOTT. Do you think that what I have said is possible ?

(*Martha, Andrew, Lemuel.*)

JOSIAH. Has that man cured any one ?

MR. ALCOTT. He told me there was a lady
Instances. here who was very sick, so feeble that her spirit seemed to have gone from the surface of her body inward, and would not come out, and she lay as if in a trance, and he came and moved his fingers over her downwards, hardly touching her, and praying in his mind very earnestly — and bye and bye she spoke and said "Oh how delightful," and he cured this lady as he thinks.

A GENTLEMAN.* He told me of another case. A lady had a very great irritability. She was very sick, and her nerves were in such a state that nothing could put her to sleep. She suffered greatly, and no medicine did her any good. And her husband called on him and he went. The first time it took him an

* Rev. Mr. May, accidentally present.

hour to put her to sleep, but every time he went he could do it in a shorter time, and at last he relieved her entirely.

MR. ALCOTT. These are the facts which this person states and believes. We do not say whether they are true or not ; but some learned men believe in them, and it seems that in Jesus' time it was thought that diseases could be healed by a touch.

Theory and
Cause of
Leprosy.

But to return, what is leprosy?

SEVERAL. Sores. Being white all over.

FRANKLIN. Was leprosy caused by impurity?

MR. ALCOTT. What do you think?

JOHN D. I think their minds were impure.

HALES. They eat what was not fit to eat.

FRANKLIN. Perhaps they did not keep themselves clean.

MARTHA. It must be something in the mind that causes leprosy. You know in the Old Testament, that Naaman's servant had the leprosy for telling a lie.

MR. ALCOTT. How could telling a lie produce leprosy?

MARTHA. It would hurt the Spirit, so that it could not work well in the body.

EMMA. Does not the impurity of the atmosphere produce leprosy?

MR. ALCOTT. And may not the feelings or habits of men affect the atmosphere?

(They laughed.)

I heard a gentleman say the other day that men made the weather, and he said it seriously.

SEVERAL. That must have been Mr. Græter.

MR. ALCOTT. In the time of Moses and of Jesus it seems to have been thought that the leprosy was produced by wrong doing, (not always in the leper, but in

some of his ancestors, for it was hereditary) and lepers lived apart. It was necessary, for the safety of others, that they should do so, and the leprosy was deemed a punishment; and as leprosy was produced by wrong doing, that it might be transmitted to innocent children who were born to suffer with it. Should you not think that the sight of those solitary leper houses, those wretched leper villages, which no well person could approach, would have perpetually warned people from a wrong doing, that might bring such misery on themselves and others? In the southern states I have seen people called clay-eaters whose faces resemble clay.

Why did the leper kneel?

HOMAGE.

LEMUEL. Because he thought Jesus was so much better than himself.

EMMA. Because he felt humility.

MR. ALCOTT. Is it right to kneel before others when you feel very deeply, that they are better than you are?

(A few — the rest dissented.)

ANDREW. We should only worship God.

MR. ALCOTT. But when a man is full of the God-like —

JOSIAH. As Jesus Christ.

MR. ALCOTT. How many would kneel to Jesus Christ if he were here?

(Almost all.)

RECORDER. Why did Jesus check the young man who knelt and called him good?

MR. ALCOTT. Because he saw that he was insincere. And it is true that God alone is Absolutely Good. The young man did not apprehend the Spiritual Significance of the emblem.

Emblem of
Humility.

RECORDER. To kneel to a man I should think would always involve more falsehood than truth. We have too much servility, are too liable to it, to trust such emblems.

MR. ALCOTT. I am simply getting their impressions. Some parents are in the habit of having their children kneel to them, and ask their forgiveness, when they have done wrong. What do you think of that?

SOME. It is of no use.

SOME. It is not necessary.

SOME. It is wrong.

FRANKLIN. There can be no harm in it.

MR. ALCOTT. But why should you be unwilling to prostrate yourselves, if you feel humble?

(No answer.)

How many would be willing to kneel to their parents?

(Some.)

How many would not?

(Some.)

How many could not feel that they did right, unless they knelt?

JOSIAH. It would not be right to kneel.

MR. ALCOTT. Are you too proud to kneel?

NATHAN. I think I am.

MR. ALCOTT. Who think it would be pride that would keep you from kneeling?

(One.)

Subject. Now will you tell me what has been the subject of conversation. Say nothing about Jesus, or the leper, or even the leprosy — take it out of all these.

LUCIA. Faith acting on the body.

LEMUEL. Power of spirit over the body.

ANDREW. Faith and compassion acting on the body;

GEORGE K. Supernatural power over the body.

GEORGE B. Compassion.

EMMA. Faith. Compassion. Humility.

NATHAN. Faith struggling against wickedness.

MR. ALCOTT. What wickedness.

NATHAN. Leprosy.

MR. ALCOTT. We have spoken of the agency of Faith in restoring and purifying the Body, when rendered impure and diseased by self-indulgence, or by constitutional taint.

CONVERSATION XLIII.

APOSTACY OF SPIRIT.

IMPIETY.

Curing the Paralytic at Capernaum, from the Sacred Text.—Seat and Ground of Faith.—Generation of Disease.—Pictures of the Scene.—Healing Efficacy of Faith and Repentance.—Spiritual and Physical Renewal.—Congenital Disease.—Origin of Physical Evil.—Temptation.—Blasphemy.—Blasphemy of Humanity.—Subject.—Remarks.

Mr. Albott remarked to Charles and Samuel R., that since the conversation on the Miraculous Draught of Fishes, we had conversed upon several other miracles of Jesus, which they, being absent, had lost. He asked them whether they felt that they should be interested in the coming conversation.

(The whole school signified they should.)

He then read the passage for the day.

CURE OF THE PARALYTIC.

MATT. ix. 2-8. MARK ii. 1-12. LUKE v. 17-26.

Vulgar Æra, 27. Julian Period, 4740.
Capernaum.

- | | | |
|-------------|----------------------|--|
| Mark ii. 1. | Forgiveness of Sins. | And again he entered into Capernaum after <i>some</i> days: and it was noised that he was in the house. |
| Mark ii. 2. | | And straightway many were gathered together, insomuch that there was no room to receive <i>them</i> , no, not so much as about the door: and he preached the word unto them. |
| Luke v. 17. | | And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, |

Vulgar Æra, 27. Julian Period, 4740.
Capernaum.

which were come out of every town of Galilee, and Judæa, and Jerusalem; and the power of the Lord was present to heal them.

- Luke v. 18. And behold,
Mark ii. 3. they come unto him, bringing one sick of the palsy,
Luke v. 18. a man which was taken with a palsy,
Matt. ix. 2. lying on a bed,
Mark ii. 3. which was borne of four :
Luke v. 18. and they sought means to bring him in, and to lay him before him.
- Luke v. 19. And when they could not find by what way they might bring him in, because of the multitude,
Mark ii. 4. they could not come nigh him for the press ;
Luke v. 19. they went upon the house-top, and
Mark ii. 4. they uncovered the roof, where he was ; and when they had broken it up, they
Luke v. 19. let him down through the tiling, with his couch, into the midst before Jesus.
- Mark ii. 5. When Jesus saw their faith, he said unto the sick of the palsy, Son,
Matt. ix. 2. be of good cheer, thy sins be forgiven thee :
Luke v. 20. Man, thy sins are forgiven thee.
- Matt. ix. 3. And behold,
Mark ii. 6. there were certain of the Scribes sitting there, reasoning in their hearts ;
Luke v. 21. and the Pharisees began to reason, saying
Matt. ix. 3. within themselves, This man blasphemeth :
Luke v. 21. Who is this which speaketh blasphemies ?
Mark ii. 7. * Why doth this man thus speak blasphemies ?
Luke v. 21. Who can forgive sins but God alone ?
Mark ii. 8. And immediately, when Jesus perceived in his Spirit that they so reasoned within themselves,
Matt. ix. 4. knowing their thoughts,
Luke v. 22. he, answering, said unto them,
Mark ii. 8. Why reason ye these things in your hearts ?
Matt. ix. 4. Wherefore think ye evil in your hearts ? for
Matt. ix. 5. whether
Mark ii. 9. is it easier to say to the sick of the palsy, *Thy sins be forgiven thee* ; or to say, Arise, and take up thy bed, and walk ?
-

* Job xiv. 4. Isaiah xliii. 25.

Vulgar Æra, 27. Julian Period, 4740.
Capernaum.

- Mark ii. 10. But that ye may know that the Son of man hath power
on earth to forgive sins :
- Matt. ix. 6. (Then saith he to the sick of the palsy)
- Mark ii. 11. I say unto thee, Arise, and take up thy bed, and go thy way
into thine house.
- Mark ii. 12. And immediately he
- Luke v. 25. rose up before them, and
- Mark ii. 12. took up the bed
- Luke v. 25. that whereon he lay,
- Mark ii. 12. and went forth before them all,
- Luke v. 25. and departed to his own house, glorifying God,
- Mark ii. 12. insomuch that,
- Matt. ix. 8. when the multitudes saw it, they marvelled, and
- Mark ii. 12. they were all amazed,
- Luke v. 26. and were filled with fear, saying, We have seen strange
things to-day ;
- Mark ii. 12. we never saw it on this fashion.
- Matt. ix. 8. and [they] glorified God, which had given such power unto
men.

Seat and
Ground of
Faith.

GEORGE K. I liked this verse — “When
Jesus saw their faith, he said unto the sick
of the palsy, Son, thy sins are forgiven
thee.” They showed their faith by letting him down
so, and on that account Jesus cured him

MR. ALCOTT. Where was the faith seated ?

GEORGE K. In their Spirits.

MR. ALCOTT. In what faculty ?

LEMUEL. It was in his Conscience.

LUCIA. It was shown forth in his body.

FRANKLIN. It was in reason and imagination.

LEMUEL. It is in our affections.

MR. ALCOTT. Where was the faith in this case ?

GEORGE K. In the man’s conscience, and in the
people’s conscience.

MR. ALCOTT. And in that of Jesus also ?

GEORGE K. Yes.

MR. ALCOTT. How did they get this faith?

GEORGE K. They had heard and seen what miracles he had done before.

MR. ALCOTT. Did all their faith arise from mere hearing?

GEORGE K. They had seen that he could cure, because there had been a good many miracles.

MR. ALCOTT. But a miracle cannot be, you say, without there is faith in the first place. Now what made them believe in his first miracle, when there had been none which they could have heard and seen?

GEORGE K. Why, you know that was at Cana, and his mother believed, because the angel had told her who he was.

MR. ALCOTT. But was there nothing within their minds that helped the truth? Suppose I should go out upon the Common, and come in and say—I saw the great elm pulled up by the roots without hands, and dancing on its head—should you believe me?

ALL. No.

MR. ALCOTT. Suppose I should tell you, very seriously, that I had had a vision this morning; should you believe me?

SEVERAL. Yes; because that is possible.

LUCIA. It is Reason that would make us have faith.

MR. ALCOTT. Reason accepts the vision as possible; but can Reason settle all things, that come before the mind, of a wonderful nature?

ALFRED and OTHERS. No.

(This subject was here dropped.)

Generation
of Disease.

CHARLES. I was most interested in the verse, "Son, thy sins are forgiven thee."

That shows that the man had done wickedly in his life, and had been stricken by God with the

palsy, by way of punishment. And then he had seen the reason why he had the palsy, and had repented of the sins, and so he was forgiven.

MR. ALCOTT. Did you think he was arbitrarily struck with the palsy, or did you think his sins were of a nature to bring on the palsy? What do you think he did?

CHARLES. Why, he ate what he ought not, he drank, he got in passions, and God made him have the palsy to punish him, and then he repented; and Jesus know he had repented.

MR. ALCOTT. Did indulgence of the appetites bring out the disease itself?

(Almost all expressed the idea that excess in the gratification of the appetites and passions produced diseases.)

FRANKLIN. I think this paralytic was diseased on account of his own sins, but the palsy could be inherited by an innocent man.

ANDREW. But in the father or grandfather where it began, it was produced by self-indulgence.

MR. ALCOTT. And so it always begins in wrongdoing somewhere; it always begins in indulged appetite, though perhaps ignorantly indulged, sometimes. It begins by a broken physiological law —

LEMUEL. And in passions.

MR. ALCOTT. Passions are an ultimate effect of appetites. The selfishness of the senses gives occasions for quarrels. The glutton sits down to dinner with another glutton, and gets angry with him for eating up what he wants himself. I think I have seen this in the anteroom, sometimes.

SEVERAL. Boys quarrelling about water.

Pictures of
the Scene.

LUCIA. I was most interested in the verse where it speaks of their going on the house-

top, and letting the paralytic down — they had such faith.

MR. ALCOTT. The houses were of one story, and there were openings from the top down into them. They were not such houses as we have ; some of you are aware of that. If any of you pictured out this scene you may give your picture.

ALFRED. I thought the house was very full of people, and had a flat-roof. And I imagined the young men on the roof just letting him down ; and Jesus standing in the room below.

JOSIAH. I thought the house was rather small ; and on the roof was a great square place where they let down the man's bed. It was not a bed, but a kind of sheet with four ropes at the four corners. I thought there was but one room in the house, and Jesus stood about the middle of it, and had a smile on his face.

ANDREW. I thought of a small flat-roofed house, and stairs on the outside up to the top. The bed was a kind of cushion about as large as a common bed. There were four ropes and two men ; each man had hold of two ropes ; and they let him down through a hole in the roof, which they made on purpose.

GEORGE K. I thought like Andrew ; only I thought there were four men. The paralytic looked rather smiling, thinking he was to be cured ; but when he was cured, he looked very glad indeed.

MR. ALCOTT. What was the name of his feelings ?

GEORGE K. Gratitude and faith.

CHARLES. I imagined a long low building, not much higher than a man's head ; and Jesus was in the largest of the two rooms in the house, two steps higher than the rest, talking to the people. Bye and bye four men bring along a very old man on a sofa — it was their father. He has a cruteh — for though he expected

Jesus would cure his palsy, one leg was shorter than the other, and he did not expect he would make them of equal length. When they came to the house, they put a ladder to the side of the house, and took the old man upon a piece of canvass, and opened a trap door on the roof and let him down ; and there was just space enough made for him ; and Jesus looked at him and smiled ; and then his four sons were so transported that they jumped down from the roof.

(Others wished to give pictures, but Mr. Alcott said he could hear no more. Several said they thought of the face of Jesus.)

MR. ALCOTT. What interested you most, Healing Efficacy of Faith and Repentance. Lemuel?

LEMUEL. I liked where he said, "Thy sins be forgiven thee." The man had done a great many bad things, and he had repented of a good many of them ; and Jesus cured him of the rest for repenting so much.

MR. ALCOTT. How long do you think it would take a man, who had the palsy, to recover by repentance?

LEMUEL. Why, if he had real repentance and faith, in about a month.

MR. ALCOTT. Suppose he had been bringing it on a year, do you think he would be cured in a less time than he was bringing it on?

LEMUEL. Yes ; rather.

ALFRED. No ; it takes a longer time than he was bringing it on.

LUCIA. It takes about a month longer.

ELLEN. It takes about the same time.

MR. ALCOTT. I see before me twenty-five Spirits in Bodies ; and they have not done wisely and right in all the years which they have been in their bodies. They

Spiritual and
Physical
Renewal.

have taken a great many impurities into their mouths, and in other ways ; and their bodies have suffered from it. How long do you think it would take you to be restored to the purity of babyhood in body, as well as mind?

GEORGE K. A good while.

(Others thought longer.)

MR. ALCOTT. Suppose God had made us so that we could do wrong without any consequences of this kind?

ANDREW. Then we should not know when we did wrong ! We should be worse off than we are now.

MR. ALCOTT. Who thinks the body is a sign of what is in the mind?

(Several held up hands.)

CHARLES. I don't think that, when persons are perfectly well, they ought to think they have all right within them. I am in remarkably good health always ; and I do a great many wrong things. I am punished, I suppose, in some other way than in my body.

MR. ALCOTT. The effect of a violated law is not immediate. You know diseases are inherited. Sometimes the effect does not come out until the children and grandchildren appear ; and we may suffer from the sins of our parents.

Congenital
Disease.

FRANKLIN. Then it is not our fault.

MR. ALCOTT. No ; but it is our duty, when we know we have any particular tendencies to disease, to check them by all the self-denial in our power. It is said by some very learned physiologists that, if mankind were perfectly faithful to every physiological as well as moral law, we might be born without giving suffering to any one, live without suffering, and die with the pleasant sensation of going to sleep.

CHARLES. I have had two really hard punishments in my life.

Origin of
Physical Evil. MR. ALCOTT. What did Jesus mean by this question — “Whether is it easier to say, take up thy bed and walk, or, thy sins be forgiven thee?”

LUCIA. He meant to show that he could do either.

LEMUEL. To show that his power could go out both ways.

MR. ALCOTT. Where does sin begin?

ELLEN. In the body.

(Several repeated this idea.)

LEMUEL. Sin begins in the first wrong thing you do.

ANDREW. I think sin begins in the second wrong thing you do, for the first is only to show you the difference between right and wrong.

GEORGE K. Sin comes from Satan.

(Some others repeated this idea, some substituting the word Serpent.)

CHARLES. Sin began with Eve — she ate the apple.

MR. ALCOTT. Why did she eat the apple?

CHARLES. Oh, she saw the serpent eating, and she thought it tasted good.

MR. ALCOTT. There are some apples before you, and you think they look good to eat. Another person eats and it seems to be very pleasant. But your mother has told you that they are not good for Temptation. your constitution, and you know that your mother is wiser than you — that she is very kind to you. But you do not think of this; you will not think of it; you try not to think of it; and all the while your eyes and your appetites keep saying, eat. You eat — is it wrong?

ALL. Yes.

MR. ALCOTT. Where is the wrong?

SUSAN. In the determination — the choice.

MR. ALCOTT. Suppose there had been no such bad choice, where would be your Satan?

SUSAN. There would not be any.

MR. ALCOTT. Who then are Satan-makers? who are the Satans?

GEORGE K. I used to think God made me do wrong.

FRANKLIN. Yes; I thought God made me do every thing.

(One more assented.)

MR. ALCOTT. And now what do you think?

LUCIA. We do wrong at first, and then that makes us do wrong again.

FRANKLIN. Eve was not punished for the first wrong, but for giving the apple to Adam.*

MR. ALCOTT. Suppose all the wickedness in each of you, and in all the world, were to be taken out and put into one being; what would be the name of that being?

SEVERAL. Satan — the Devil.

MR. ALCOTT. But it is not all in one being. It is in Charles, and Lemuel, and Francis, and Mr. Alcott, and —

SEVERAL. No; not in Mr. Alcott.

Idea of
Blasphemy.

MR. ALCOTT. What did the Pharisees mean by saying "This man blasphemeth"?

GEORGE K. They thought God alone could forgive sins.

* In this place, as in several others, this morning, an opportunity to go deeper was omitted. There were many persons present, and the children kept on the surface, because they were diverted from going into their deepest thoughts by the interest, which their more superficial ones seemed to excite in the company. This did not seem to be from the idea of display on their part; it was merely the physical effect, if I may so express it, of the presence. The children do really conceive so much of these subjects, that they are in no danger of being elated with their feeble power of expressing what is much more adequately thought than worded. — REC.

MR. ALCOTT. What was their mistake?

SUSAN. They thought no one else ought to.

MR. ALCOTT. And what did Jesus teach on that?

LUCIA. That we must do something ourselves.

MR. ALCOTT. Suppose the persons present this morning, at this Conversation, should go away and say, these children blaspheme, they do not believe in an Outward Devil — would they have understood what we mean?

SEVERAL. No.

MR. ALCOTT. What is blasphemy?

LEMUEL. Swearing.

CHARLES. Saying false things against God.

GEORGE K. That was blasphemy, (only I did not know it,) when I used to say that God made me do wrong.

CHARLES. It is blasphemy, when we do wrong, to say that Eve did it.

FRANKLIN. I think it is blasphemy to say that Satan did it.

MR. ALCOTT. Suppose you saw before
 Blasphemy of
 Human Nature. you a little infant, and some one should say
 that infant is full of wickedness, it hates
 right, it is not full of purity — what would that be?

SEVERAL. Blasphemy.

CHARLES. That is not what I used to call blasphemy; but saying things about God himself. But I think it is blasphemy to say that of an innocent little infant.

(All spoke of this subject, and expressed the idea that to call or think an Infant Spirit bad, was blasphemy against its Maker.)

MR. ALCOTT. What did they mean when they said
 “We never saw it on this fashion.”

ANDREW. They never saw curing done in that way.

MR. ALCOTT. They never saw curing connected with the cause of disease.

What has been our subject to-day?

Subject. ELLEN. The power of faith to cure disease.

CHARLES. The origin of Evil.

FRANKLIN. The beginning of wickedness.

MR. ALCOTT. How was this subject brought in?

GEORGE K. By the verse, "Whether is it easier to say, thy sins be forgiven thee, or, take up thy bed and walk?"

Remarks. RECORDER. The Conversation to-day was full of good beginnings, not followed up.

MR. ALCOTT. There were so many things to be considered, that there was not time ; and I felt hurried.

RECORDER. And you showed it—you suggested more than usual. You went before them with the Idea that Satan is not a person, and that it would be blasphemy to speak of evil in an infant.

MR. ALCOTT. I was conscious of this. But you know they have never believed in the Personality of Evil, except in one or two instances—that Idea has before come from themselves ; and if I had pursued the question on blasphemy, they would themselves have suggested the Infant.

RECORDER. I think so, certainly, and therefore I wanted it to be so.

CONVERSATION XLIV.

IMITATION OF SPIRIT.

DISCIPLESHIP.

Review. — The Calling of Matthew, from the Sacred Text. — Ideas of the Conversation. — Holiness. — Discipleship. — Influences of Nature. — Pictures of the Scene. — Idea of Miracles. — Analogies. — Influence of Example. — Practical Holiness. — Instances and Illustrations. — Obedience of the Faculties. — Subject. — Close.

Review. **MR. ALCOTT.** Can you recall the conversation of Wednesday last? What did it lead to?

WILLIAM C. I recollect that the roof of the house was taken off, and the Paralytic let down.

EDWARD C. I remember it was in Capernaum.

SUSAN. The house was full where Jesus was.

LUCIA. It led us to talk upon where Good and Evil come from.

ELLEN. And we said that faith would have some effect in curing.

MR. ALCOTT. Have any of you ever thought that Faith alone, without any means of a material kind, would cure diseases?

MOST. No ; but that it would help.

(Lucia, Ellen, Susan, George B. held up hands, as thinking that faith alone cured.)

MR. ALCOTT. Did you think so?

ELLEN. No ; but I thought you did.

MR. ALCOTT. Do you remember what was said about the little infant?

CHARLES. Yes; you asked, what if you should bring a little Infant into the room, and say it was wicked, would it be blasphemy?

MR. ALCOTT. Did you think that I thought it would be?

(All held up hands.)

ELLEN. I thought so myself, however, before I thought of what you thought.

MR. ALCOTT. What made you think I thought so?

ELLEN. From the way in which you put the question.

Mr. Alcott here read the lesson for the day.

THE CALLING OF MATTHEW.

MATT. ix. 9. MARK ii. 13, 14. LUKE v. 27, 28.

Vulgar Æra, 27. Julian Period, 4740.
Capernaum.

Luke v. 27.	Faith.	And after these things
Mark ii. 13.		he went forth again by the sea side; and all
		the multitude resorted unto him, and he taught them.
Mark ii. 14.		and as he passed by
Matt. ix. 9.		from thence, he saw a man,
Luke v. 27.		a publican, named Levi,
Matt. ix. 9.		named Matthew,
Mark ii. 14.		the son of Alphaeus,
Matt. ix. 9.		sitting at the receipt of custom.
Luke v. 27.		and he said unto him, follow me.
Luke v. 28.		And he left all, rose up, and followed him.

He asked who expected to be interested, and to talk?

(All expected to be interested, though some felt languid.)

Idea of the
Conversation.

EMMA. I shall be interested; but I do not

like to talk, because I never seem to have said any thing when I do speak — I cannot get words for my thoughts.

MR. ALCOTT. Who prefer to hear others talk to talking themselves?

(All held up hands, except Josiah.)

JOSIAH. I prefer to talk myself generally.

MR. ALCOTT. Why?

JOSIAH. Because I do not think the others always say what is true.

MR. ALCOTT. But when they do say what is true, how is it?

JOSIAH. Oh! then I like to hear them talk.

GEORGE K. and MARTHA. Others think more interesting things than I do.

GEORGE B. I never have any thing to say.

Holiness. MR. ALCOTT. What do I mean by reading from St. Mark as I have just done?

SUSAN. He is one of the Gospels.

MR. ALCOTT. One of the Gospel Writers.

ELLEN. A disciple.

ALFRED. An Evangelist.

ONE. What does Saint mean?

MR. ALCOTT. Holy, good.

Discipleship. But what did the reading bring into your minds?

GEORGE K. I thought Levi followed Jesus, because he thought he would do some miracle.

MR. ALCOTT. What kind of miracle?

GEORGE K. An outward miracle, such as changing water into wine, a material miracle, not spiritual.

MR. ALCOTT. What is the difference — what is a spiritual miracle?

GEORGE K. Why, to cure the Paralytic, because Jesus said, "thy sins be forgiven thee," which was something in his spirit.

MR. ALCOTT. What is meant by forgiveness?

GEORGE K. He meant that his conscience should not accuse him any more of it. That was Christ's forgiveness.

ALFRED. I think Matthew followed Jesus partly, because Jesus commanded him to do it.

MR. ALCOTT. How many think it a command?

(A few held up hands.)

ELLEN. I thought it was a request.

(Others agreed.)

CHARLES. I think Matthew had never seen a man who had so much faith in him, as to want him to follow him.

RECORDER. What do you mean by Jesus having faith in Matthew?

CHARLES. Confidence in his honesty, and that he would be good as a disciple.

SAMUEL R. I thought Matthew did not think much about what he was going for, but went from curiosity.

GEORGE K. I thought Jesus spoke in a very kind manner, as if he wished him to go very much.

MR. ALCOTT. Did he entreat him to go, urge, rather than command?

CHARLES. He asked, to see whether he would go or not.

JOSIAH. Mr. Alcott, I do not know why Influences of Nature. Jesus went upon the sea-side, unless it was very pleasant there, and it was hot, and he wanted to cool himself.

FRANKLIN. I think he went there because he liked to see the waves and Nature.

MR. ALCOTT. Why did he wish to see Nature?

FRANKLIN. I cannot express it.

GEORGE K. Because he liked to have room enough, and perhaps there might be boats there, and if the multitude pressed upon him, he could get in and teach.

ANDREW. I think he went there to see the little fishes.

MR. ALCOTT. Why did he want to see them?

ANDREW. Because he liked to see them swimming.

MR. ALCOTT. Why did he like to look at them then?

ANDREW. Because they had such pretty skins.

ELLEN. I think he liked to go by the sea, because I like to go there.

CHARLES. He wanted to have the sea put mightiness into his words.

MR. ALCOTT. He wanted, you think, to take advantage of the influences of Nature on the Imagination?

NATHAN. He wanted to have other people learn to admire Nature.

Pictures of
the Scene.

JOSIAH. I thought Jesus looked very hot, and he went down by the sea; and you could just see the other side of the sea.

And he and his disciples were together; and the multitude was on the other side of the bank, and his hand was up, teaching. (*He gave the attitude.*)

MR. ALCOTT. And what was his hand up for?

JOSIAH. Because it looked pretty. In ancient times they always did so, but they don't do so now; and they all had white robes on.

MR. ALCOTT. Why white robes?

JOSIAH. It was the fashion. But, Mr. Alcott, what was the receipt of custom?

MR. ALCOTT. Taking taxes; that was the publican's business.

(*Josiah needed more explanation of this, and the question went round, "what were taxes?" and it was thoroughly discussed. Charles thought it was wrong to have to pay any taxes; but Mr. Alcott did*

not enter upon that at this time. This subject being ended—

JOSIAH (*continued.*) And there was a bridge, not for carriages, but for foot passengers, that went over the lake. Jesus and his disciples were on that at first; and when he had done teaching, he went on till he came to Matthew; and he called him, and Matthew rose up and followed him.

LEMUEL. I thought Jesus was in a boat, very near the shore, preaching; and the people were on the shore; and when he had done, he called Matthew, who was sitting there, and he went into the boat; and they sailed across, talking about spiritual things, such as God; and —

JOSIAH. He went so willingly to see him perform miracles.
Idea of Miracles.

MR. ALCOTT. What kind of miracles?

JOSIAH. Spiritual and material.

MR. ALCOTT. What is the difference?

JOSIAH. To change water into wine is a material miracle, but to overcome any appetite is a spiritual miracle.

MR. ALCOTT. How was curing the leper?

JOSIAH. Material, mostly.

MR. ALCOTT. What was material in it?

JOSIAH. Why, the touching was material, and the faith was the spiritual part.

MR. ALCOTT. How was it with the Paralytic?

JOSIAH. Wholly spiritual — “thy sins be forgiven thee” — yes, spiritual.

MR. ALCOTT. If you saw the seed as it
Analogies. sprouted in the ground — the acorn out of which the oak was opening as large as the Elm on the Common, should you call that a miracle?

JOSIAH. Yes ; partly material.

MR. ALCOTT. And suppose you should see an egg move, then see the shell break, and a little chick come out — would that be material?

JOSIAH. Yes ; partly.

MR. ALCOTT. Suppose you saw a baby dying.

JOSIAH. That would be spiritual.

MR. ALCOTT. Suppose you saw a baby being born.

JOSIAH. That is wholly spiritual — being born.

MR. ALCOTT. Did you ever see a spiritual miracle?

JOSIAH. No ; spiritual miracles cannot be seen, because they are spiritual.

MR. ALCOTT. Did you ever feel a spiritual miracle?

JOSIAH. Oh yes.

MR. ALCOTT. Did you ever see a material miracle?

JOSIAH. No ; there were none only when Jesus Christ was on earth.

MR. ALCOTT. But you said that a seed opening out into a tree was partly a material miracle.

JOSIAH. You asked for material miracles, and that is partly spiritual, and so was the chicken, and the dying baby ; but the dead baby is material.

MR. ALCOTT. Lay your hands on your hearts.

(They did so, and there was silent listening for a moment.)

Is breathing a miracle?

(Immediately almost all raised hands.)

CHARLES. I think it is miraculous, because you breathe without knowing it.

(A few thought breathing was not miraculous, because they could explain some of the phenomena and their immediate causes ; but all found, on analysis, that they at last came to a link of the chain which was lost in the Supernatural.)

MR. ALCOTT. Feel of your pulses.

(*They did so. Mr. Alcott expressed in so many words, that breathing and birth were among the greatest of miracles. They analyzed growth in an egg—an acorn—and found that every thing led up to the Supernatural. He then asked,*)

Which of your faculties feels the outward miracle, and which the inward?

JOSIAH. The eyes see the outward and the Spirit the inward miracle.

MR. ALCOTT. What faculty feels the inward?

SEVERAL. Conscience.

MR. ALCOTT. What is it to follow Christ?

Influence of
Example.

FRANKLIN. He meant to follow him, to try to be good like him, and to go with him too.

(*Many agreed.*)

CHARLES. He meant to follow his spiritual path, and his material path.

(*Many.*)

JOSIAH. Mr. Alcott, what was done with the table Matthew left?

MR. ALCOTT. Perhaps he did not leave it immediately.

JOSIAH. Why yes; he rose up, immediately, "and he left all and followed him." I have a picture of it in my mind. I think Matthew had a table before him, with a white cloth over it; and he had all his money counted out in piles, the dollars in one place, and the cents in another, and the bills in another.

MR. ALCOTT. It was rather an early age for dollars and bills.

JOSIAH. And when Jesus called him he arose up immediately and left all. He never thought of staying one moment after Jesus called him.

MR. ALCOTT. Do the rest of you think Matthew went as soon as he was called?

(All held up their hands.)

JOSIAH. Oh ! Mr. Alcott, I have another thought now. I think that Matthew was expecting to be called at first, as soon as he saw Jesus coming, and might have gathered up all his money to go as soon as he spoke.

MR. ALCOTT. Why did he think Jesus was going to call him?

JOSIAH. Why, when they set out, Peter and the rest of them did not know where Matthew was gone, and that was the reason he was not among them now, and Matthew knew that Jesus would call him as soon as he saw him.

SAMUEL R. I think Matthew was not already a disciple — this was the first time he was called ; but he had already gathered up his bags and money, and was preparing to go home when Jesus called him.

(Several held up hands in assent.)

JOSIAH. It is all the same thing, even if he did not go that minute—he began to prepare to go perhaps, and did not actually go, till Jesus had passed some time.

Pract'cal
Holiness.

MR. ALCOTT. No ; it was of very little consequence. Now tell me what it is to follow Jesus, how can you follow him?

NATHAN. I must be good and mind his example.

MR. ALCOTT. But I want a real action — something that you can live, to-day.

Instances and
Illustrations.

CHARLES. To be temperate when I eat my dinner to-day.

ELLEN. To be patient, as Jesus was with people, when my little sister troubles me.

MR. ALCOTT. Do you trouble her ever?

ELLEN. Yes ; I know I do ; but she troubles me when I am getting her to sleep ; sometimes she will not

go to sleep, and she often cries when I take care of her. I must be patient and kind.

GEORGE K. When my brother plagues me and strikes me, instead of striking back again, I must forbear.

LEMUEL. When my mother asks me to go an errand — to go down to a shop and get some cloth, because the man is engaged, and I am at play, I must go willingly, I must obey her cheerfully.

SUSAN. I must bear with Frank.

LUCIA. I must bear with my little brother, when I put him to bed — very often he cries and will not be good.

MR. ALCOTT. Are you kind to him when he cries?

LUCIA. Yes; yet he will cry, and not do as I want him to; then I must be patient.

JOSIAH. I think that Jesus meant that Matthew should follow him and hear him preach; and when he was crucified, that he should follow his example and preach, and should tell others about it, so that when he died they should preach, and then those persons should preach, and so on till now.

ALFRED. I think like Josiah, and that Jesus wanted Matthew to follow him till he died, and then be an apostle till he was himself crucified, or something else, like Jesus.

MR. ALCOTT. Josiah, did you ever follow Christ yourself?

JOSIAH. Yes; I did to-day. My little sister this morning had a withered flower, which she seemed to think a great deal of, and my mother asked me to put the faded leaves, that had fallen off, into the fire; and when I did, my little sister cried excessively, and I went up to her and told her a story, which seemed to please her very much, so that she forgot the disappointment about the withered flower and its faded leaves.

MR. ALCOTT. And you think it was following Christ to tell her that story?

Obedience. What must all your faculties obey when you follow Christ?

ALL. Conscience.

LEMUEL. What are the names of the faculties that should follow conscience.

ALFRED. Reason.

CHARLES. Understanding.

LEMUEL. The affections.

GEORGE. Passions.

SUSAN. Appetites.

ONE. Aspiration.

MR. ALCOTT. What is that?

LEMUEL. Wanting to go up.

MR. ALCOTT. There is a better name for aspiration, the faculty that goes up.

SEVERAL. Faith.

Subject. **MR. ALCOTT.** What has been the subject to-day?

LEMUEL and OTHERS. Following Christ.

NATHAN and OTHERS. Faith in Christ.

CHARLES. Imitating Christ every day.

GEORGE B. The way to follow Christ.

MARTHA. Obedience to Conscience.

Close. **MR. ALCOTT.** Have all been interested to-day?

MANY. Very much interested.

JOSIAH. I have been interested, because I have had a chance to talk so much.

MR. ALCOTT. Do you think some others were not interested, because they had no chance to talk?

JOSIAH. The next time I will not speak till recess.

MR. ALCOTT. We wish to have you talk, Josiah, and all others, when you have thoughts of your own to give. We want your own thoughts and feelings. We want you to tell what goes on in your mind while we are reading, and while you are conversing one with the other. That is one way by which we can understand what good the conversations do you. Put your thoughts into words, and then we know what you are, and what you intend. By words and actions we judge of all intentions.

CONVERSATION XLV.

SPIRITUAL INSTINCT.

SUPERSTITION.

Review. — Healing of the Impotent Man at the Pool of Bethesda, from the Sacred Text. — Ideas and Pictures of the Scene. — Medicinal Springs. — Superstition. — Awe of the Invisible. — Imaginative Fears. — Ideas of the Miracle. — Formality. — Examples. — Faith. — The Conversation.

Mr. Alcott began by inquiring about the last Conversation.

They remembered Josiah's illustration of the withered flower, and Andrew's image of Jesus' looking at the beautiful fishes; also the discussion of the difference between material and spiritual miracles, and Josiah's long conversation thereon. Each recalled the thoughts of others.

Then the lesson of the day was read.

HEALING OF THE INFIRM MAN AT THE POOL OF BETHESDA.

JOHN V. 1-13.

Vulgar *Æra*, 27. 1 After * this there was a feast of the Jews; and Jesus
Julian Period, went up to Jerusalem.
4740.

Jerusalem. 2 Now there is at Jerusalem, by the sheep-market, a pool,
which is called in the Hebrew tongue Bethesda, having five
porches.

* Levit. xxiii. 2. 3 In these lay a great multitude of impotent folk, of blind,
Deut. xvi. halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the
pool, and troubled the water: whosoever then first, after

Vulgar *Æra*, 27. the troubling of the water, stepped in, was made whole of Julian Period, whatsoever disease he had.
4740.

5 And a certain man was there, which had an infirmity thirty and eight years.
Jerusalem.

6 When Jesus saw him lie, and knew that he had been now a long time in *that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day; * it is not lawful for thee to carry *thy* bed.
* Jer. xvii. 22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

The children asked Mr. Alcott the meaning of the words *halt, wist, impotent*.

Idea and Pic-
tures of the
Scene.

GEORGE B. I don't see why the man could not step in, when the other men did.

MR. ALCOTT. Can either of you explain that?

LUCIA. It was the man who stepped in first that was to be cured; because he would render the water impure.

FRANKLIN. Only one had room to go in at once, and that one would *impurify* the water.

GEORGE B. Perhaps it was a steep place, and only one could go down at once.

SUSAN. They had different diseases, and when the water was stained with one disease, they had to wait till it had settled down to the bottom of the pool, and the clean water had come up.

CHARLES. I was interested in this verse, "For an angel went down at a certain season." I thought of the angel as coming down and putting his hand in and moving it about to make it pure. I think it is all an emblem. The pool, you know, has stagnant water and is not very pure. It represents the mind of a sick person. And the angel represents goodness coming into the mind, and purifying it; and when the mind is perfectly pure, it purifies the body and makes it well.

MR. ALCOTT. Can you describe the angel?

JOSIAH. I can, Mr. Alcott. It was not visible to the people; and they only saw the water troubled and thought of an angel.

ELLEN. I thought of an angel with a white robe, all unspotted, to represent purity. It was the angel of purity because it purified the water, and the angel had light hair, and a wreath of lilies round his head to represent purity. The wings were light blue.

CHARLES. I thought of a white robe, but a red mantle to represent warm zeal—the zeal to do good. I thought the hair was black, so as to make a fine contrast; and he had a trumpet with which he blowed upon the waters to trouble them. He comes on the wind because that is high and strong and invisible. At first there was a very slight expression of doubt upon his countenance, whether he could do what he was going to do, but when he found that he had done it, he smiled and flew away. He had two wings on his head, two on his sides, and two on his feet.

FRANKLIN. I think he had a long golden wand to touch the waters with, and not a trumpet; and a wreath of flowers on his head, and on his forehead, in golden letters, the words "Angel of Purity," and he had golden slippers.

(The rest laughed.)

MR. ALCOTT. How many would dispense with the golden slippers?

(All held up their hands.)

Who think a visible angel literally troubled the water?

(All.)

Are there any such pools now-a-days?

ELLEN. There are none we can see with our eyes.

LEMUEL. I thought that pool could be seen.

MR. ALCOTT. Yes; it can be seen now, I believe. Did it differ from all other pools that you have heard of?

CHARLES. An angel was in the pool to make it cure, and they believed it could; but there is no faith in such things now.

MR. ALCOTT. Did you never hear of pools that cured?

CHARLES. Oh, yes I have. Virginia
Medicinal Springs.

OTHERS. And Saratoga.

FRANKLIN. And I think the pool of Bethesda was a mineral Spring; and they believed it could cure, and so it could.

MR. ALCOTT. How did the porches round the pool look?

NATHAN. They were places to stay in while they were waiting; they were built on the banks of the pool—five of them, and seats were all round, and a room to go in and put on another dress.

JOSIAH. I think they were little houses with slanting roofs on one side. Mr. Alcott, in the country I wonder whether you have ever seen those sheds near churches; people are in the habit of driving their chaises under them. I think there were five like those, or one all round, divided into five parts, and little doors on the back part, where they could go in, and one was for the lepers exclusively.

HALES. I thought of small houses on the banks of the pool, and there were little rooms to dress in.

LEMUEL. I thought there were arches, like that one under the Franklin Library ; and within the arches, after you had passed through, you came to steps of granite that led down to the pool.

NATHAN. I thought of tents only, made of wood.

CHARLES. I thought there was a little round house that enclosed the whole pool, and there was a little narrow entry all round large enough for two persons to walk ; and the roof of the house made five inclined planes supported by two pillars each. Between each of these was a small window from the entry, except one place where there was a door into the entry, and opposite that door, on the other side of the entry, there was another to go down into the pool.

MR. ALCOTT. Did you ever see such a house?

CHARLES. Yes, my uncle has one at his farm.

MR. ALCOTT. What made the bubbling?

CHARLES. Why, the spring bubbled.

MR. ALCOTT. What made the spring bubble?

(Several attempts but no answer.)

NATHAN. The angel made the bubble.

CHARLES. The angel moved the waters on the top, but the bubbling below went on all the time.

LEMUEL. The water ran through the rocks with so much force, it made the bubbling below.

HALES. I thought it was full of rocks down at the bottom.

FRANKLIN. I think it was rain that filled the springs at a distance and run through the rocks, that made the lower bubbling.

MR. ALCOTT. Then there were two forces?

FRANKLIN. Yes ; the spring below and the angel above.

MR. ALCOTT. Who made the spring from below?

FRANKLIN. God.

MR. ALCOTT. Who sent the angel?

FRANKLIN. God.

MR. ALCOTT. There was one source ; might there not have been but one force — one agitation?

FRANKLIN. Oh yes ! I suppose they were superstitious ; they saw the water moving, and they thought an angel did it.

Superstition. MR. ALCOTT. What does superstition do?

FRANKLIN. It makes us suspect and imagine.

CHARLES. I suppose the Pharisees had taught them that there were angels, and angels were great things ; and when they saw the water moving, they thought that was a great thing, and so they thought an angel did it.

LEMUEL. I think it was the prophets who told them of the virtues of the Spring, and they said it was an angel.

FRANKLIN. But even the prophets only saw the angel in their spirits.

Awe of the Invisible. MR. ALCOTT. When a little infant sees a leaf twirling and shaking in the wind, and sees no hand move it, what do you think he thinks?

LUCIA. He wants to know why it does so.

CHARLES. He thinks it is God.

SAMUEL R. No ; he does not think it is God, exactly — he thinks it is something above himself, but he does not know what.

MR. ALCOTT. When a very little child is hurt by a stick, what does he think?

FRANKLIN. He thinks it is a bad stick.

MR. ALCOTT. What does he make of the stick and the quivering leaf ?

FRANCIS. He thinks the leaf quivers of itself.

ELLEN. He thinks it is a living creature.

FRANCIS. Yes ; because it moves, as he does.

MR. ALCOTT. What did these people at the sheep-market think, when they saw the waters moving?

(*No answer.*)

Imaginative
Fears. A child sees a carriage and horses in the sky—they seem to be galloping down—the carriage is all on fire—the horses go very swiftly—oh, mother, see it!—it is coming down!—it will carry me off!—it will burn the world up! My dear, it is only a cloud. What is all that?

SEVERAL. Imagination—fear,

FRANKLIN. Superstition.

MR. ALCOTT. Have any of you superstition—fear of the unknown?

(*Many.*)

Tell me an instance.

(*Several declined, though they said they remembered.*)

GEORGE B. Once I was in bed and heard the creaking of a door, and I thought it was a robber.

MR. ALCOTT. Is there always fear in superstition? Can any other sentiment make it—can love?

(*Most doubted.*)

FRANKLIN. Yes.

CHARLES. Hope can make superstition ; people desire good and find good signs.

MR. ALCOTT. Do you think there was any superstition about this pool?

(*Some held up hands.*)

Who among you really think an angel came down and troubled the waters—that these people understood the whole matter right?

(*All rose.*)

The subject of superstition will come up again ; we will return to the text.

JOSIAH. Mr. Alcott, I think the people were glad to find out that Jesus had done this on the Sabbath day, but I do not see why.

GEORGE B. I do not see why he told that it was Jesus.

JOSIAH. Nor I; for they must have known already that it was Jesus. No other man could do miracles, you know; and besides, he must have known that the Jews wanted to do harm to Jesus.

MR. ALCOTT. Are you sure that they thought no one but Jesus could do such miracles?

LEMUEL. It would have been very ungrateful for that man to have told it was Jesus, to expose him to danger; but I think he did not know that it would.

CHARLES. I think he thought it would make the Jews believe in Jesus, to tell them what he had done.

FRANKLIN. Yes; he thought they would love Jesus for it, but they only wanted to know it that they might accuse Jesus.

MR. ALCOTT. How accuse him?

FRANKLIN. About the Sabbath day; they did not understand that doing good was not work.

MR. ALCOTT. But carrying a bed through the streets — was that work?

HALES. Not when Jesus told him to.

MR. ALCOTT. Do you think they really thought either Jesus or the man did wrong?

NATHAN. I don't see why they should.

FRANKLIN. I think that man was very sorry afterwards that he told of the cure.

MR. ALCOTT. We should think before we tell of our friends, things that cannot be understood or appreciated. According to their law it was wrong to carry a bed on the Sabbath day.

CHARLES. I think if Jesus had come with a king's crown, and sceptre, and royal robes, and bringing a great deal of money and honors, they would have let him do any thing on Sunday that he wished, and said not a word about it.

FRANKLIN. I don't think he would have done so much good if he had come so.

MR. ALCOTT. Had they right notions about power and dignity?

CHARLES. No.

MR. ALCOTT. Can you tell me of any
Examples. example in modern times of a mistake, such as these Jews made about the Sabbath day?

LEMUEL. Some people think it is wrong to go and see sick people on Sunday.

JOSIAH. I have heard people say it was wrong to go to an apothecary's shop on Sunday.

GEORGE B. People think it is always wrong to sew on Sunday; but it would not be wrong to sew a shroud.

W. AUGUSTUS. People think it is wrong to go and buy medicine on Sunday, but it is not.

HALES. Some people think it is wrong to eat on Fast day, but we do.

ANDREW. Some think it wrong to ride out on Sunday, or to take a walk.

(Franklin and Corinna agreed.)

MR. ALCOTT. Do you think those things are wrong?

ELLEN. I think it is wrong to go out on a visit, because it will be likely to take your mind from what you ought to be thinking of yourself; but it is not wrong to visit the sick, or to go out to talk on interesting subjects.

EMMA. If they were going to take a ride for mere pleasure, I think it would be as well to take another day; for though you might not think or talk of any

thing wrong, and the riding would not be wrong, yet other and different kind of people would do so.

JOSIAH. A friend of mine was sick, and the doctor thought it would be well to go and ride on Sunday—and that was right.

GEORGE B. It is wrong to go and sail on Sunday.

ELLEN. Yes; I know that it is wrong, because boats almost always get upset that go and sail on Sunday.

(The children laughed.)

I have very often heard so; I have often heard of pleasure boats being upset on Sunday; and I should think it would be so—that God would make it so on purpose as a punishment.

MR. ALCOTT. Would the same wind upset it on any other day?

Faith, GEORGE B. I don't see why that man should not take up his bed and walk, if Jesus told him to.

WILLIAM C. I don't think he would have been cured, if he had not had faith enough in Jesus to do any thing he commanded him to do.

MR. ALCOTT. Do you imagine people standing round, and calling Jesus a bad man, and Jesus telling him to do this thing which they thought wrong, to prove his faith?

WILLIAM C. Yes; he wanted to see if he too would think it wrong.

FRANKLIN. It tried his faith, because the people all thought it was wrong.

EMMA. It could not be wrong, if Jesus had told him to do it.

MR. ALCOTT. What kind of faith was this that Jesus called out?

SUSAN. Faith that Jesus could cure him.

JOSIAH. I do not see how that man could have faith in Jesus, when he lived in that Porch, and could never have seen any of his miracles, or heard of his power.

FRANKLIN. I don't think he did live in the Porch, but somewhere else, and had heard of Jesus.

CHARLES. I think he was not so well taken care of as to live always in that Porch. But I think it was his strong desire to be cured that made him so easy to believe that Jesus could cure him.

MR. ALCOTT. What is meant by Jesus conveying himself away?

CHARLES. Why, he walked away as any man would. I suppose the lame man was so delighted at finding himself well that he did not take notice.

Subject. **MR. ALCOTT.** What has been the subject to-day?

EMMA and OTHERS. Faith curing sickness.

CHARLES and OTHERS. Faith.

GEORGE B. Purity.

One. Superstition.

The Conversation. **MR. ALCOTT.** Have any of you been more interested than usual to-day?

(Several said yes.)

How many have been as much interested as usual?

(Many.)

How many not so much?

(Hales.)

Those who have tried as much as usual to-day may stand up.

(Many.)

Sometimes I ask a question, and you look as if you were going to say something, and I wait, and nothing comes; how is that?

SAMUEL R. I can't express my thoughts.

(Several agreed.)

ELLEN. I have no thoughts to express.

(So several.)

CHARLES. I don't have either difficulty ; but sometimes my attention is diverted, and I do not hear what is going on.

JOSIAH. I cannot always remember the words I want to use. I sometimes have to wait ; and I try to remember my words by saying them over to myself ; but very often, while I am doing it, my words, and thoughts, and all, are forgotten !

MR. ALCOTT. Sometimes I do not express myself well, or so that you can understand me. How many feel that ?

(Some raised their hands.)

Whenever that is the case, you should say that you do not understand the question. Do you always have thoughts ?

(All rose, and some said, "almost always.")

How long do you think we have been conversing to-day ?

(The judgment varied from ten minutes up to two hours. It was two hours.)

CONVERSATION XLVI.

RESURRECTION OF SPIRIT.

SPIRITUAL REVIVAL.

Review. — Conversation of Jesus with the Jews on the Cure of the Impotent Man, from the Sacred Text. — Wholesome Food. — Retribution. — Type of the Appetites and Passions. — Repentance and Contrition. — Illustration of Contrition. — Confession of Faults. — Quickening Agency of Conscience. — Spiritual Renewal. — Persecution. — Activity of Spirit. — Unity of Spirit. — Limitations of the Flesh. — Paternity of Spirit. — Spiritual Renovation. — Retribution. — Subject.

Review. Mr. Alcott began by recalling the miracle
 at the pool of Bethesda, and asked what
else they remembered.

NATHAN. We talked about the porches.

FRANK. And about the angel pictures.

LUCIA. And why the first man only was cured.

MR. ALCOTT. I might have remarked to you, that
this man being impotent could not put himself into the
pool without assistance.

ELLEN. He says, "There is no man to put me in."

MR. ALCOTT. What principle did the conversation
lead us to think of? You know we spoke of people's
ascribing things to wrong causes — of a little infant's
thinking a twirling leaf was alive.

CHARLES. Superstition.

*(Mr. Alcott referred to the Dutch superstition about
the Stork's protecting houses.)*

CHARLES. That is because Storks are kind.

(Various other superstitions were mentioned, some beautiful and some not so, both by Mr. Alcott and the children. But so many associations of this kind, signs, &c. came thronging, that he arrested the subject, and said that it was too great a subject to take up now.)

ELLEN. I wish we could have a whole forenoon's conversation on superstition.

MR. ALCOTT. We will at some time. It was introduced now, as you remember, by there having been a Jewish superstition about this pool of Bethesda—they thought an angel made it bubble. It really bubbled. Now look over while I read

THE CONVERSATION OF JESUS WITH THE JEWS ON THE
CURE OF THE IMPOTENT MAN.

JOHN, v. 14-30.

Vulgar Era, 27.
Julian Period,
4740.

Jerusalem.

Quickening of
Spirit.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou-art made whole: sin no more, lest a worse

thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son :

23 That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation : but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live.

26 For as the Father hath life in himself ; so hath he given to the Son to have life in himself ;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice,

* Mat. xxv. 46. 29 And shall come forth, * they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing : as I hear, I judge ; and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me.

(Upon the fourteenth verse Mr. Alcott asked,)

Do you suppose sin made him infirm?

(Several held up hands.)

What sin would make him impotent?

LEMUEL. Idleness.

MR. ALCOTT. Think of that expression in the fifteenth verse, "*made him whole.*"

Did you ever hear that some kinds of food are wholesome, and some kinds of food are unwholesome? Now should you not take care to eat such kinds of food as make your bodies whole — wholesome food?

(They all held up hands, and Mr. Alcott made a few more remarks and finished the reading.)

Now tell me, what has been most interesting in this reading?

Retribution.

GEORGE K. I like the twenty-eighth and twenty-ninth verses. They mean that when they had done wrong, their conscience should come forth to punishment, and the good would be called to happiness.

MR. ALCOTT. And what is the grave?

Type of the
Appetites.

GEORGE K. The appetites and passions.

MR. ALCOTT. How many think so?

(A few.)

What is the feeling that lifts Conscience out of the grave of appetite?

GEORGE K. Faith that one can do right.

MR. ALCOTT. What is the feeling about the past?

GEORGE K. Repentance about wrong.

Repentance and
Contrition.

MR. ALCOTT. Did you ever hear the words "a humble and contrite heart"?

As many as have had the feeling of contrition, not fear of punishment, but of contrition, may rise.

(Several rose.)

Illustration of
Contrition.

I will tell you a story of contrition in a little girl, three years old, who was the other day being prepared for dinner by her mother, who was in a hurry to go to her little baby, the little girl's sister. The little girl does not like to be washed, and was displeased because her mother was in a hurry; and when she heard her little sister cry, and felt that it made her mother more in a hurry, she was angry and said, I don't love little sister, I wish she was dead, I will throw her out of the window! Her mother said, Why, my little girl! not love your little sister! wish she was dead! And when the little girl heard what she had said, though her mother did not say another word, or speak of punishment, she looked very much shocked, and said, Oh, mother, I am very naughty; I want to go and lie down; I feel bad; I want to be alone. And her mother said, you had better, and think of it. And

she put her on the bed and left her. And bye and bye the little girl's father went into the room, and he did not know what had happened, and he said, What are you lying there for, my little girl? And she said, Oh, father! I feel very bad—I am very naughty—I am not fit to be seen, (and she hid her face in the pillow.) What have you done? said he. Oh, I have said I did not love little sister; I wished she was dead; and I would throw her out of the window. I am very naughty; I feel bad; I want to be alone; (and she hid her face again and cried.) In a minute she said again, Father don't love me, mother don't love me, little sister don't love me, God won't love me. And her father said, I love you, and am very sorry for what you have done; and God is sorry; but he will love you again, if you are really sorry—are you sorry? Yes, father; and I love you, and I love God, and every body. And her father said, will you go and kiss little sister? And she said yes; and she got up and went and kissed every body in the room. Was that contrition?

(All assented.)

But to return—

CHARLES. I think "the grave" here means the state of those who have been led into wrong by others, and who have stifled their consciences. And "the hour that is coming" is when Jesus shall have been killed, and they shall be awakened by that to think; and when their consciences will either punish them or make them happy.

MR. ALCOTT. Such of you as think that you have not risen from the grave of appetite and passion, may rise.

(None rose.)

Such as have not risen fully?

(All rose.)

Confession
of Faults.

What is the grave of the Soul of each particular one of you? Each one of you think within yourself, into what particular grave your spirits are most liable to fall. I shall require an answer from each.

ELLEN. Temper — love of vexing. I sometimes love to say things to plague my little sister.

MR. ALCOTT. Oh, Ellen! to try to give pain! It will need the voice of the Son of God to lift you out of that grave.

GEORGE K. My grave is something like Ellen's.
(*This very unwillingly, as if ashamed.*)

HALES. Mine is passion, I think.

MARTHA. I don't know the principal one, but impatience is one of mine.

FRANCIS. The appetites are mine, and I like to thump and hurt.

MR. ALCOTT. Yes; and it has almost buried you. At first, you had not a very strong constitution, and you have indulged yourself till it is weaker still, and weaker and weaker it will grow, until your mortal body, which has been the grave of the spirit, itself finds a grave in the earth.

FRANCIS. To-day I only mean to eat a piece of ham for my dinner, so big. (*Showing his two fingers.*)

CORINNA. My grave is passion.

ANDREW. Mine is anger.

NATHAN. Laziness and eating are mine.

MR. ALCOTT. You mean eating more than you ought. How does your head feel afterward — does it not feel heavy? How is it with you, Lucia?

(*Lucia did not speak.*)

Perhaps there is not any.

WILLIAM. Mine is anger.

MR. ALCOTT. Anger is more than the grave. The raging of anger is like fire; it originated the pictures of hell. Hell is the state of raging passions.

LEMUEL. My grave is appetites and passions.

CHARLES. Passions. Anger is a hot grave.

SAMUEL R. Tantalizing — a love of playing unkind tricks ; and I have a great many more.

MR. ALCOTT. I should like to have the deepest grave told.

SUSAN. Disobedience and thoughtlessness.

MR. ALCOTT. Disobedience is the spade that digs the graves ; and sometimes it digs very deep graves.

W. AUGUSTUS. Passions and appetites.

SAMUEL R. Love of tantalizing is the deepest in me.

(All the rest confessed to this sin, and Mr. Alcott made some observations upon the malignity that has its germ in this habit of tantalizing.)

MR. ALCOTT. But Lucia, you have not told.

LUCIA, *(hesitating.)* Impatience, I believe.

Quickening
Agency of
Conscience.

MR. ALCOTT. How does the voice of the Son of God come to us in our graves?

MARTHA. By Conscience.

GEORGE K. In repentance — Conscience is the voice of the Son of God.

MR. ALCOTT. As many as think that they have heard the voice of the Son of God may rise.

(Several did.)

Tell an instance.

CHARLES. After I came from fishing the last time I went, when you talked to me about it.

ANDREW. When I put a little kitten's feet into the water to frighten it.

GEORGE K. After I have plagued my sister.

LEMUEL. Once I put a little puppy, just born, into the frog pond.

(He seemed distressed in telling this, and all the others seemed to think it was particularly bad.)

MR. ALCOTT. All, who are in the habit of troubling your brothers and sisters knowingly, wilfully, may rise.

(A great many rose.)

And all this time you were burying your brother and sister in the grave of anger and ill temper. Ellen does not know how much sin in her sister may have its origin in her want of patience and her unkindness.

(Considerable conversation arose here on the responsibility of the tempers of others, especially of those younger than themselves, which seemed to impress the children very seriously.)

Spiritual
Renewal.

What is meant by "passed from death unto life"?

MARTHA. Awakening of Conscience.

Persecution.

MR. ALCOTT. Why did the Jews seek to persecute Jesus?

GEORGE K. I think they really thought he had done wrong.

(Some agreed.)

ELLEN. I don't — I think they hated him because he was so good.

(Others.)

MR. ALCOTT. Who think as George does, that the Jews really thought it was wrong to cure the man on the Sabbath day?

(Charles, Samuel R., George, Martha, and Andrew.)

How many think they knew it was not wrong?

(The rest.)

What was the feeling within them, do you think?

ELLEN. Jealousy, and malice, and spite.

CHARLES. And envy.

MR. ALCOTT. Who among you have felt spite?

(Many rose.)

Who have felt jealousy?

(Some.)

Who have felt malignity — a love of hurting?

(Many.)

Activity of
Spirit.

What did Jesus mean by "My Father worketh hitherto, and I work"?

ONE. God works all the time.

CHARLES. On Sunday as well as at other times.

GEORGE K. God works in our Faculties.

Unity of Spirit. MR. ALCOTT. What did Jesus mean by saying God was his Father?

CHARLES. The Father of his Spirit. God made Jesus — He was a part of God.

GEORGE K. He was like God in goodness.

ELLEN. He was God himself.

LEMUEL. He was equal in goodness.

MR. ALCOTT. Are you equal to God in Goodness?

(None replied.)

Is goodness in you like the goodness of God?

(Some.)

GEORGE K. It don't seem to me that Jesus was equal with God exactly.

CHARLES. Jesus had a decaying body on him — that was all the difference.

MR. ALCOTT. Was not the body God's, and has not God the Universe on him? Are you in God, or is God in you?

CHARLES. I had rather think of myself in God, because it seems as if we should be taken better care of.

ALL. So I think.

Limitations of
the Flesh.

ANDREW. I think "resurrection unto life" means that, if we are good, we are carried into God; but if we are bad we are not.

MR. ALCOTT. What does it mean by "the Son can do nothing of himself," &c.?

LEMUEL. The "Son" means our Spirits, and our spirits can do nothing without God's help.

SEVERAL. That is just what I think.

MR. ALCOTT. What faculty do all the senses obey?

CHARLES. The Spiritual Faculty.

MR. ALCOTT. Are the senses the imitators?

LEMUEL. Yes; of the Spirit.

MR. ALCOTT. George, do you love to do things which your father does?

Paternity of Spirit.

GEORGE K. Yes.

MR. ALCOTT. What does it mean by saying "The Father loveth the Son and sheweth him all things that himself doeth"? What is here signified by the Father and the Son?

CHARLES. God is the Father.

FRANCIS. The Son is our Spirits.

MR. ALCOTT. How does the Father show the Son, that is, how does God show our spirits all that he himself does?

SEVERAL. In our Spirits. By Conscience.

MR. ALCOTT. What does it mean by saying "I will show you yet greater things"?

Spiritual Renovation.

SUSAN. Raise the dead bodies of people.

CHARLES. It is a greater thing to raise men's spirits out of wrong things and feelings, into right thoughts.

GEORGE K. I think the crucifixion was a greater thing.

SAMUEL R. I think the birth of a little child is greater than to do the miracle of raising the dead.

CHARLES. I think it would be a greater thing to raise us out of our appetites and passions.

MR. ALCOTT. What does it mean by "The Son quickeneth whom he will"?

GEORGE K. Puts Spirit into men.

Retribution. **MR. ALCOTT.** What is meant by "The Father judgeth no man, but has committed all judgment unto the Son"? When you have done wrong, do you first condemn it yourself, before you feel that God does?

CHARLES. Yes; our conscience condemns us.

MR. ALCOTT. What does it mean by "Honoring the Son even as you honor the Father"?

CHARLES. Conscience is just like God, and if we do not mind conscience, we shall not honor God.

MR. ALCOTT. What does it mean by this, "Of myself I can do nothing"?

LEMUEL. The body can do nothing alone.

ANDREW. God gives the power to do things.

MR. ALCOTT. "As I hear I judge;" what does that mean?

CHARLES. As conscience told him, so he judged.

MR. ALCOTT. "My judgment is just."

CHARLES. Yes; because he judged by Conscience.

MR. ALCOTT. And here is the principle of Justice; he says "because I do not seek mine own will," &c.

CHARLES. He did not act from his own selfish inclinations, but from what he thought was right and the will of God, and so he found himself possessed of God's kind of power.

MR. ALCOTT. What is Will?

CHARLES and LEMUEL. Your determination.

ANDREW. Your desire.

ELLEN. Your wishes are your will.

MR. ALCOTT. The will wishes, desires, determines, chooses, acts; the will is the Spirit in action, even when we are determining to do something.

LEMUEL. Yes; determining is an action.

MR. ALCOTT. Thought is will in the mind, Love is will in the heart, Lust is will in the body.

Subject. Now tell me what has been our subject to-day?

GEORGE K. Faith working in the body.

ELLEN. The evil arising from bad passions.

CHARLES. The humility of Jesus.

MR. ALCOTT. The subjection of Jesus to God. But take the subject out of Jesus.

CHARLES. The subjection of the will of the Body to that of the Spirit.

MR. ALCOTT. What is the word that means the will in the body?

LEMUEL. Lust.

ANDREW. The will of the spirit is to do right ; the will of the body is to do wrong.

MR. ALCOTT. Our subject has been the resurrection of Spirit from the lusts of the Body ; the lifting up of the spiritual will out of the material will. That is the great subject on which Jesus was talking. It was introduced by his curing the impotence of the man at the pool of Bethesda.

CONVERSATION XLVII.

UNITY OF SPIRIT,

CONSCIENTIOUSNESS.

Review. — Conversation of Jesus with the Jews after the Cure of the Impotent Man, from the Sacred Text. — Spiritual Insight. — Spiritual Blindness. — Spiritual Evidence. — Witness of Spirit. — Immutability of Conscience. — Voice of Conscience. — Ubiquity of Conscience. — Practical Holiness. — Grounds of Faith. — Evidence of Consciousness. — Invisibility of Spirit. — Record of Spirit. — Duality of Spirit. — Subject.

MR. ALCOTT. What was our subject last time?

SUSAN. Jesus was sought to be killed by the Jews, because they thought he made himself equal with God.

ELLEN. And because he healed a man on the Sabbath day.

CHARLES. The resurrection of life.

GEORGE K. The rising of the Spirit out of the appetites and passions.

Mr. Alcott here read the lesson.

CONTINUATION OF THE CONVERSATION ON HEALING THE IMPOTENT MAN.

JOHN v. 31-47.

Vulgar Era, 27.
Julian Period,
4740.

Jerusalem.

* Ch. viii. 14.

† Matt. iii. 17.

‡ Ch. i. 7.

Spiritual
Testimony.

me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, † and he bare witness unto the truth.

31 * If I bear witness of myself, my witness is not true.

32 † There is another that beareth witness of

Vulgar Æra, 27.
Julian Period,
4740.

Jerusalem.

* Matt. iii. 17;
xvii. 5.

† Deut. iv. 12.

† Ch. xii. 43.

§ Gen. iii. 15.
Deut. xviii. 15.

Spiritual
Insight.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, * hath borne witness of me. Ye have neither heard his voice at any time, † nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honor from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 † How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: § for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHARLES. I like the forty-second verse, Jesus knowing about their love of God.

MR. ALCOTT. What is meant by the love of God?

GEORGE B. Faith in God.

MARTHA. I think Jesus knew that the Jews did not keep God's commandments.

MR. ALCOTT. Which commandment?

GEORGE K. They did not keep the commandment of loving God, or they would not have found fault with Jesus.

MR. ALCOTT. How do you suppose Jesus knew them so well?

GEORGE K. By their actions.

MR. ALCOTT. Do you think that he knew in any different way from what you find out?

LEMUEL. I think Jesus knew because he made the men, for Jesus was God.

CHARLES. I think Jesus knew so much about Human Nature, that he could tell what people thought, by the least expression of their faces, when they did not know they were betraying themselves.

GEORGE K. I think God told Jesus in his Spirit — he sent an angel down.

MR. ALCOTT. What difference do you think there was in his and your communication with God?

CHARLES. I think he was much more holy, and that that made him not know different kinds of things, but know the same things better. He thought more, he felt more, and his interviews were much more holy.

Spiritual
Blindness.

ANDREW. I like the forty-third verse — “I am come,” &c. I think his coming in his Father’s name means that he came to tell them there was a God, and to teach about God; and they would not receive him because they did not care about such things; but those who come in their own names are kings and people, who only think of themselves and only talk about themselves.

CHARLES. They did not like Jesus because he was so plain, and did not pretend to any thing, and talked about spiritual subjects, instead of about battles, and conquest, and worldly honors, and such things,

GEORGE K. The reason they did not like Jesus was, that he was so simple and meek. He was not an outward, but an inward man, who talked about God.

CHARLES. They would have been glad of a man who would feast them ; they did not understand what he meant, so they thought it was very dull and dry.

MR. ALCOTT. Why did they not understand?

CHARLES. Because their minds were darkened by temptation.

MR. ALCOTT. How is it when Charles's mind is darkened by temptation?

CHARLES. Then I am as stupid and dull—

MR. ALCOTT. What unfits us for receiving spiritual truth?

LEMUEL. Intemperance—Self-indulgence.

Spiritual
Evidence.

CHARLES. We are blinded. I do not understand what is meant by the thirty-first verse. I should think it meant that one should not rely on one's own views of one's self, and that others should not. Jesus could rely on himself, but he wanted to teach the people generally to get impartial witnesses, like John and others.

GEORGE K. I think he did not choose to bear witness of himself, because that would seem like boasting ; but that John's witness would not seem so.

MR. ALCOTT. Why did they think John's witness was true?

ELLEN. Because he was a prophet, and they believed in him.

MR. ALCOTT. Suppose a man should come and say with great earnestness, that he was Jesus Christ, and so that you knew he believed it himself ; what would be in your mind?

CHARLES. That he was insane.

Witness of
Spirit.

MR. ALCOTT. Is there no internal evidence of the truth or falsehood of any thing?

CHARLES. Yes ; Reason.

MR. ALCOTT. Is Reason unerring?

GEORGE K. Conscience.

MR. ALCOTT. How many think it is Conscience that testifies to the truth?

(All held up hands.)

RECORDER. Is there no such thing as a morbid or mistaken conscience?

MR. ALCOTT. A little while ago I heard two persons discussing the subject; one said Conscience never erred; but that Reason mistook its decisions; the other that Conscience erred. What is your opinion—is it your conscience that errs, or your other faculties?

(Most said Conscience never erred.)

CHARLES. I know your opinion; for you often tell us that Conscience should be obeyed.

Immutability of
Conscience.

MR. ALCOTT. Yes; I hope that I have always told you to obey Conscience. Do you think that Jesus' Conscience always spoke, and that his Reason always understood it; and that he always obeyed it?

(All held up hands.)

How is it that some people do not hear the Conscience?

CHARLES. Because they leave off obeying it, so that they cannot understand it. Intemperance dims the perception of Conscience.

MR. ALCOTT. Tell some instance.

GEORGE K. Conscience does not speak to me when I am doing a thing, but afterwards.

Voice of
Conscience.

MR. ALCOTT. Does it not speak, or do you not hear? Do you suppose you could hear it before, or when you were doing it, if you listened?

GEORGE K. Yes.

EMMA. Mr. Alcott, I very often do wrong things; but I always hear my conscience; it speaks low even at first, and while I am doing wrong.

MR. ALCOTT. Those boys, who hear the voice of Conscience sometimes speaking loud and of punishment, may rise.

(*Many rose.*)

Why does it speak loud?

SUSAN. Because it wants to keep us from doing wrong.

GEORGE K. When you first begin to do wrong, it begins to speak low; then it becomes loud; and at last it gets tired, and the voice dies away.

MR. ALCOTT. What makes the voice die away?

CHARLES. Because you get deafened.

MR. ALCOTT. There is a friend at a distance, whose lips are moving, and I hear him speak low words of warning; I approach him and he grows louder, clearer, and more distinct. Again I see him speak to me, and I turn away from him. He raises his voice to make me hear, but I walk away, and away, till at last his loudest voice can no longer be heard. Is Conscience your friend?

CHARLES. Yes, it is our friend, though we are sometimes its foe.

MR. ALCOTT. Have you all heard the voice of Conscience?

CHARLES. I might as well pretend not to hear a cannon.

MR. ALCOTT. How many are near Conscience?

ANDREW. I am getting nearer and nearer; and when I get up there I stay a good while.

MR. ALCOTT. You linger a while around it.

(*Others said they sometimes went up to it and sometimes ran away from it.*)

Where is Conscience?

LEMUEL. In the Spirit.

Ubiquity of
Conscience.

ANDREW. I think a little of it is in every faculty.

MR. ALCOTT. Yes ; I suppose that you cannot think, cannot study, cannot remember, unless you use your Conscience ; that every lesson you learn without the Sense of Duty is in vain. It never becomes any part of your mind. But only earnest love makes it one with your mind.

Practical
Holiness. What does Jesus mean by "I need not the
 testimony of man" ?
 (*No answer.*)

How was John "a burning and-shining light" ?

NATHAN. By goodness.

FRANK. Faith.

LEMUEL. Love.

MR. ALCOTT. How does Love burn ?

GEORGE K. Love is Conscience, and Conscience burns when we do wrong.

MR. ALCOTT. How did the works of Jesus bear witness that God had sent him ?

Miracles. GEORGE K. His miracles proved that God
 was with him. His outward miracles were
turning water into wine, feeding the five thousand.

ANDREW. And curing the sick and lame.

LEMUEL. And raising Lazarus.

MARTHA. Raising the dead was inward.

GEORGE K. Preaching is an inward miracle.

ANDREW. Casting out demons was inward.

ANOTHER. Walking on the water was outward.

GEORGE K. Making people good was inward.

Grounds of
Faith. MR. ALCOTT. If Jesus had come into the
 world, and had not walked on the water, or
 turned water into wine, or healed the par-
alytic and impotent man, or raised Lazarus, should you
have still believed him ?

GEORGE K. If he had preached as he did, I should have believed.

LEMUEL. And made people good.

MR. ALCOTT. Which kind of miracles proved him great?

SUSAN. Both; but the inward most.

SAMUEL R. I think no miracle could be altogether outward.

GEORGE K. Yes; raising the dead is very inward, for it requires an operation on the Spirit to set the lungs breathing.

MR. ALCOTT. And do you think that all outward things begin inwardly?

EMMA. Mr. Alcott, I do not think that wickedness itself is entirely unspiritual, because without spirit the body can do nothing.

MR. ALCOTT. What is the greatest kind of miracle?

NATHAN. Turning water into wine.

MR. ALCOTT. Suppose I should turn water into wine, should you have greater feeling of my power?

(All rose.)

Should you have greater confidence in my power to make you good?

(Only Nathan rose.)

What bore witness in Jesus, that he was good?
Evidence of Consciousness.

MANY. God.

MR. ALCOTT. What bears witness in you?

SOME. Conscience.

OTHERS. Your actions.

MR. ALCOTT. Your actions prove you come from God? Why do you love?

LEMUEL. Because I cannot help it.

GEORGE K. Because Conscience tells me.

MR. ALCOTT. What does it mean by saying "Ye have not seen God," &c.?
Invisibility of Spirit.

LEMUEL. It means by the outward eyes.

MR. ALCOTT. How many of you think that God has a shape?

LEMUEL. God is not a thing.

NATHAN. God is nothing.

MR. ALCOTT. Do you mean there is no God, or that God is not a thing?

NATHAN. God is not a thing, he is a Spirit.

MR. ALCOTT. How do you know that he is?

LEMUEL. Because he holds every thing together.

MR. ALCOTT. What does it mean by "And ye have not his word abiding in you"?

MARTHA. The Bible is his word; and the Bible prophesied there would be a Saviour; and they did not believe. They were not conscientious.

FRANCIS. Conscience did not stay in them, because they did not mind it.

MR. ALCOTT. What if all Conscience was written out in a book, what would the name of the book be?
Record of Spirit.

LEMUEL. The Bible.

MR. ALCOTT. How did the Scriptures testify of Christ?

MARTHA. The prophets prophesied. They speak of Conscience and Reason, the two faculties of the Soul.

MR. ALCOTT. It says in the Bible, "All things are double." What does that mean?
Duality of Spirit.

CHARLES. Body and Spirit.

MARTHA. Reason and Conscience.

CHARLES. What is there double about God?

MR. ALCOTT. Spirit and Matter. Nature and Man double God, and thus present him in appreciable forms to the senses.

Subject. What have we been talking about — what has been the general subject?

LEMUEL. About testimony.

MR. ALCOTT. What does Jesus testify to here?

LEMUEL. He testified of Spirit.

EMMA. Conscience — its testimony.

SAMUEL R. Spirit, and Conscience, and God.

MR. ALCOTT. Conscience is the testimony or witness of the Spirit in Man. Its testimony is ever true. It is the Law of God in the Soul.

CONVERSATION XLVIII.

SABBATH OF SPIRIT.

HOLY TIME.

Review. — The Disciples plucking the Ears of Corn, from the Sacred Text. — Ideas of Labor. — Sunday Employments. — Sunday Readings. — Church-going. — End of Sunday or Sabbath. — Meditation. — Idea of Sunday Duties. — Devotion. — Cheerfulness. — Prayer, spontaneous and formal. — Lord's Prayer. — Spiritual Greatness. — Emblem. — Holiness. — Sabbath in the Soul. — Subject.

As usual, Mr. Alcott began with remarks to bring their attention to the subject, and then asked what was the subject of the last conversation, (omitting the review of Wednesday.)

LUCIA. It was a subject, I remember, very difficult to get hold of, and which required a great deal of thought.

CHARLES. It was about Witness of Spirit.

MOST. Could not remember.

MR. ALCOTT. I am not surprised — it was on a very abstract subject.

CHARLES. I do not know what abstract means.

Mr. Alcott explained, and then read the last lesson, which revived the last conversation. He then read the lesson for the day.

THE DISCIPLES PLUCKING THE EARS OF CORN ON THE
SABBATH DAY.

MATT. xii. 1-8. MARK ii. 23 to the end. LUKE vi. 1-5.

Vulgar *Æra*, 27. Julian Period, 4740.
In a Progress.

Luke vi. 1.	Holy Time.	And it came to pass on the second Sabbath after the first, that he went through the corn-fields :
Matt. xii. 1.		and his disciples were an hungered, and began to pluck the ears of corn
Mark ii. 23.		as they went,
Matt. xii. 1.		and to eat,
Luke vi. 1.		rubbing them in their hands.
Matt. xii. 2.		But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do on the Sabbath day.
Mark ii. 24.		Why do they on the Sabbath day that which is not lawful ?
Luke vi. 2.		And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days ?
Luke vi. 3.		And Jesus, answering them,
Mark ii. 25.		said unto them, Have ye never read
Luke vi. 3.		so much as this, * what David did,
Mark ii. 25.		when he had need, and was an hungered, he, and they that were with him ?
Mark ii. 26.		How he went into the house of God in the days of Abiathar the high priest, and did
Luke vi. 4.		take; and eat the show-bread, and gave also to them that were with him, which
Matt. xii. 4.		was not lawful for him to eat, neither for them that were with him, † but only for the priests ?
Matt. xii. 5.		Or have ye not read in the ‡ law, how that, on the Sabbath days, the priests in the temple profane the Sabbath and are blameless ?
Matt. xii. 6.		But I say unto you, that in this place is <i>one</i> greater than the temple.
Matt. xii. 7.		But if ye had known what <i>this</i> meaneth, § I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

* 1 Sam. xxi. 6.

† Num xxviii. 9.

‡ Exod. xxix. 32, 33. Lev. viii. 31 and xxiv. 9.

§ Hos. vi. 6. Matt. ix. 13.

Vulgar Era, 27. Julian Period, 4740.
In a Progress.

- Mark ii. 27. And he said unto them, The Sabbath was made for man,
and not man for the Sabbath :
Mark ii. 28. Therefore the Son of man is Lord also of the Sabbath.

MR. ALCOTT. What interested you?

IDEAS OF LABOR. LUCIA. I liked the fourth verse, and I know why, but I cannot tell. What is the showbread ?

MR. ALCOTT. The showbread was prepared for the priests, and for them alone.

CHARLES. I liked the second verse. It was not lawful according to their law. They made their own law.

MR. ALCOTT. That law was made by Moses.

CHARLES. They did not understand it right.

MR. ALCOTT. What was their mistake? Was it in the nature of the work?

CHARLES. They thought every thing was work.

MR. ALCOTT. What distinction is there in work?

CHARLES. Work of the hands, and work of the spirit. The Pharisees did not consider.

MR. ALCOTT. What was their mistake, as to the nature of work?

SUNDAY EMPLOYMENTS. GEORGE K. They were mistaken — they thought they ought to think on the Sabbath day, and not to do any thing else.

LEMUEL. I think the Pharisees did not understand.

MR. ALCOTT. What part of their nature was wrong?

LEMUEL. I don't know.

MR. ALCOTT. What is the proper work for Sunday? That will explain your ideas.

HERBERT. Going to church.

NATHAN. Reading.
Sunday Reading. **ANDREW.** Going to church, and not playing all the time as on week days. We may read other books beside the Bible, such as Psalm books.

CORINNA. Watts's Hymns.

EDWARD J. Pilgrim's Progress.

NATHAN. I read any book I can get.

MR. ALCOTT. Such as German Popular Tales?

NATHAN. Yes ; if I could get it.

MR. ALCOTT. Would it be right?

NATHAN. No ; but I do.

MR. ALCOTT. All who think it right to select their reading on Sunday, may rise.

(Almost all rose.)

All who read what they please—any thing they can get, may rise,

(Nathan and Edward J.)

ANDREW. I generally read in the Bible, when I read on Sunday ; and sometimes I draw.

MR. ALCOTT. What other ways of spending Sunday are there?

W. AUGUSTUS. Going to Church.

CHARLES. We should go to Church to hear, and understand, and think about the sermon ; but if we go because other people go, it is better to stay at home.

FRANKLIN. I think so too.

GEORGE K. I think it is not the going to Church, but the hearing, and thinking, and improving.

MR. ALCOTT. What is Sunday for?
End of Sunday. **FRANKLIN.** To learn and think about

moral subjects—to make resolutions, &c.

MR. ALCOTT. Which of our faculties is Sunday for?

FRANKLIN. The Spiritual.

MR. ALCOTT. How is the body to be used that day — should you indulge your appetites — should you eat and drink a great deal on Sunday?

ALL. No.

MR. ALCOTT. Should you be disobedient to your parents?

ALL. No.

MR. ALCOTT. Should you get angry, and be unkind to your brothers and sisters?

ALL. No.

EMMA. I should not think that it would be right to be disobedient, or to do any of those things on any other day.

MR. ALCOTT. Would it be worse to do those wrong things on Sunday than on any other day?

CHARLES. Yes; for it is a day especially set apart for thinking about right and wrong, and all the reasons for doing right.

MR. ALCOTT. I should like to have some of the little boys tell me what Sunday is for — I want a little boy's Sunday, not a grown up person's.

SEVERAL. To make us better.

MR. ALCOTT. Oh yes; every body has said that always; but I want to know what is to be done.

EDWARD C. We should go to Church.

MR. ALCOTT. What is the object of going to Church?

EDWARD C. Goodness.

MR. ALCOTT. Whose goodness, the Church's?

EDWARD C. The person's who goes to Church.

WILLIAM C. To learn about Spirit, and to go to Church, and read, and think, so as to learn.

CHARLES. I think the Church does a great deal of good by supporting the minister.

GEORGE K. And it holds the people.

LEMUEL. We go to Church to learn how to keep our spirit pure, and to repent.

MR. ALCOTT. Describe repentance.

LEMUEL and OTHERS. I cannot.

GEORGE K. It is brought about by Conscience speaking ; you listen and feel you do wrong.

CHARLES. I think the use of Sunday is to take us from outward things, and carry us inward — to think about God. Thinking is an action.

MR. ALCOTT. What makes a thought good?

CHARLES. What you think about. It does good to think, at any rate. It always does yourself good.

LEMUEL. You must practise what you think.

MR. ALCOTT. Give me a description of a Sunday, for a little boy.

GEORGE K. He should get up early, after
Idea of Sunday
Duties. he has rested ; he should pray thanks.

(I lost the rest, because three spoke together.

I only retained Lemuel's.)

MR. ALCOTT. Is getting up the first thing? I want you to begin while he is asleep.

LEMUEL. He should wake up, and pray to be made good ; he should go down and read his Bible ; and should eat but little breakfast, so as not to be dull and be unable to think ; and then he should study his Sunday School lesson, think about it, and behave very well at Sunday School, and walk still, and not play, because there should not be noise. And when he is in Church, he ought not to whisper, but try to understand the sermon ; and if he cannot understand, ask his parents ; then he should not eat any meat for dinner ; and should keep very still at intermission ; and then if he does not go to Church, he should read and think about it ; and then at supper, he should eat bread and milk ; then he ought to read in the evening.

MR. ALCOTT. Where are father and mother—brothers and sisters?

LEMUEL. He should be kind to them.

GEORGE K. If you have younger brothers and sisters, and they do not know how to read, you should read to them spiritual stories.

CHARLES. Then just before going to bed you should say your prayers.

MR. ALCOTT. Say your prayers?

CHARLES. Think your prayers.

GEORGE K. Act your prayers.

CHEERFULNESS. CHARLES. You should think of the baby, and then you will get good. And, that thing puts me in mind about the right way of passing Sunday; that it should be easy, and you should smile. A little baby smiles, and you should smile back again; for a little baby is perfectly good, and would not smile if it was wrong.

MR. ALCOTT. And if your neighbour were sick?

CHARLES. And should get well, you should smile.

MR. ALCOTT. You spoke of saying prayers — what prayers are best, those learned by heart, or those which you make yourself?

SEVERAL. Those you make yourself.

CHARLES. I should not think it made any difference, if you understood them.

LEMUEL. And if you felt them.

MR. ALCOTT. Would you say the same prayer if you had been good or bad?

LEMUEL. You can say the prayer of repentance, when you are bad.

MR. ALCOTT. How do you say a prayer of repentance?

LEMUEL. You feel sorry, and resolve to do so no more.

MR. ALCOTT. How many of you are in the practice of saying a prayer that has been taught you?

(Almost all rose.)

CHARLES. I say Jesus' prayer — but something else besides.

MR. ALCOTT. How many say prayers of
Spontaneous and
Formal Prayer. your own entirely?

(All sat down, and none rose.)

How many add a little to the prayers that they have learned?

(Almost all rose again.)

CHARLES. There is one thing I do not understand. In the evening you cannot say, "Give us this day our daily bread," because it is not day. I generally alter it and say *nightly rest* instead of bread.

WELLES. You can say "day by day."

GEORGE K. I have heard it said that that sentence of the prayer showed that it was to be said every day.

MR. ALCOTT. Now let us return to the text. What do you say about the disciples' going through the corn-fields and plucking the ears of corn and rubbing them in their hands?

CHARLES. Why it is only a plain fact; there is nothing to be said about it. They were hungry and wanted corn; they rubbed it in their hands, because they had no other way of getting it out.

MR. ALCOTT. What is meant by a greater
Spiritual
Greatness. than the temple?

CHARLES. Himself.

LEMUEL. It means that a Spirit is greater than a Temple.

MR. ALCOTT. What is meant by its being greater?

LEMUEL. It is not greater in space, but greater in goodness; the temple had no goodness.

MR. ALCOTT. Are there any other Spirits, than that of Jesus, greater than a temple?

LEMUEL. Yes ; any body is.

ANDREW. A body is not greater than the Temple, but a spirit is.

MR. ALCOTT. In what sense is the Spirit greater than the temple?

SEVERAL. In goodness.

MR. ALCOTT. How are you greater than the temple we are in?

FRANKLIN. In goodness.

CHARLES. And in imagination ; for we can spread our thoughts wider and higher than the temple.

MR. ALCOTT. Is a drunkard greater than a temple?

SEVERAL. No.

FRANKLIN. Yes ; I think he is a little greater ; for the smallest particle of spirit is greater than the largest temple.

LEMUEL. Even a drunkard is not all bad.

(The rest assented to these last ideas.)

MR. ALCOTT. What is the holiest temple to worship in?

LEMUEL and OTHERS. The body.

FRANKLIN. The drunkard's body is the temple of the appetites.

MR. ALCOTT. Do the appetites have so holy a thing as a temple? do they always make a temple of the body?

ONE. No ; a market-house, sometimes.

Emblems.

LEMUEL. A distillery.

FRANCIS. A pig-stye.

ANOTHER. A grog-shop.

MR. ALCOTT. Is a drunkard's body a temple in ruins, telling of former greatness?

CHARLES. Oh yes! that is a beautiful way to express it!

MR. ALCOTT. Is a proud man greater than the temple?

LEMUEL and OTHERS. Yes.

FRANKLIN. A proud man may be good in other things.

CHARLES. He is a peacock — the greater he thinks himself the smaller he is.

MR. ALCOTT. What does the seventh verse mean?

ANDREW. It means that if they had known what Jesus meant and understood him, they would not have thought him guilty of any thing wrong.

Holiness. MR. ALCOTT. How is the Son of man Lord of the Sabbath day?

CHARLES. Goodness governs the Sabbath, and Jesus was Goodness.

FRANKLIN. The Sabbath is an emblem of holy time.

LEMUEL. The Sabbath day was time, and Jesus was better than time.

CHARLES. The Sabbath day is time, and Jesus is eternity.

MR. ALCOTT. What does Son of Man mean?

LEMUEL. Jesus — he was the son of Joseph.

MR. ALCOTT. Are any of you Lord of the Sabbath day?

(None thought so.)

Sabbath in the Soul. MR. ALCOTT. What does Jesus mean in the verse in which he says "The Sabbath was made for man, and not man for the Sabbath"?

LEMUEL. The Sabbath would not have been made if man had not been made first.

ANDREW. Man does not make the Sabbath himself; but it is made for him, and other people tell him of it, and that it is to make him better.

MR. ALCOTT. Which is the inferior, the time in which we worship, or the worshipper?

ALL. The time is inferior.

MR. ALCOTT. Who among you think the Sabbath has been made for you by others, and who think they themselves have made their Sabbath?

(They did not seem to understand these questions, and did not respond either way.)

Who keep Sunday out of their own mind? Who like to have it come, like to read, like to go to Church, like to think, are grateful for the day, &c.?

(Almost all rose.)

Who prefer other days to Sunday?

(George B. and Edward J.)

EDWARD J. I do not care a great deal about it, one way or the other.

(The rest liked Sunday.)

Subject. MR. ALCOTT. What is the subject of this day's conversation? Now all wait and think before you speak.

NATHAN and EMMA. What Sunday is for.

SAMUEL R. How to spend Sunday.

ADREW and OTHERS. The best way to spend Sunday.

FRANKLIN. How to spend and improve Sunday.

MR. ALCOTT. Can you take the subject out of Sunday? Have we not said something about forms?

NATHAN. Oh yes; to avoid outward things has been a part of the subject.

FRANKLIN. How to avoid forms.

CHARLES. Will not that answer do?

MR. ALCOTT. Nothing will do, but to have you think. I expect the truth from you, because I deem it within you.

CHARLES. You always keep asking and asking, till you get some particular word for the subject, and then you say, Yes, I understand that.

MR. ALCOTT. Yes ; I ask and ask, till I get something fit and worthy ; but I am not thinking, generally, of any particular answer. Sometimes I ask because I do not think myself, and hope that you will find some word that will embody the spirit of the conversation. Sometimes, always, indeed, I seek to assist you by my questions in finding the answer, by the free exercise of your own minds. All truth is within ; my business is to lead you to find it in your own Souls. Your YES and NO, when you think freely, declare the fact that you have found it, or have failed in your quest of it. The spirit says yes, or no ; implying that the truth *is* or is *not* made conscious to its vision. We never know nor see all of ourselves.

CONVERSATION XLIX.

SPIRITUAL AND CORPOREAL RELATIONS.

APPETITES AND PASSIONS.

Review. — Healing of the Withered Hand, from the Sacred Text. — Anger and Indignation. — Paralysis. — Awe of Holiness. — Illustration. — Self-Knowledge. — Self-Insight. — Phases of Spirit. — Self-Indulgence. — Countenance of Spirit. — Emblems of the Passions. — Idea of the Scene. — Emblem. — Idea of the Cure. — Centres of Action. — Physiology and Psychology. — Identity of Spirit. — Spiritual Nurture. — Origin of Disease. — Seat of Appetite. — Hunger. — Organs of Appetite. — Seat of Hunger. — Opinions of the Children. — Subject. — Method of the Conversations.

Review. **MR. ALCOTT.** Why do I commence the conversation by asking what we talked about last?

LEMUEL. Because the conversations are joined together.

ANDREW. Because, to understand one helps us to understand the next — because they are all one.

(Others repeated these ideas. Some did not know any reason; and Mr. Alcott explained by analogies.)

MR. ALCOTT. Where did we leave Jesus?

CHARLES. In the cornfields near Jerusalem.

MR. ALCOTT. He was near Jerusalem, and I shall now read.

THE HEALING OF THE WITHERED HAND.

MATT. xii. 9-15. MARK iii. 1-7. LUKE vi. 6-12.

Vulgar Æra, 27. Julian Period, 4740.

In a Progress.

- | | | |
|----------------|--|--|
| Matt. xii. 9. | Practical | And when he was departed thence, |
| Luke vi. 6. | Holiness. | it came to pass also on another Sabbath that |
| Mark iii. 1. | | he entered again |
| Matt. xii. 9. | he went into their synagogue, | |
| Luke vi. 6. | and taught. | |
| Matt. xii. 10. | And, behold, there was a man | |
| Luke vi. 6. | whose right hand was withered. | |
| Luke vi. 7. | And the Scribes and Pharisees watched him, whether | |
| Mark iii. 2. | he would heal him on the Sabbath day : that they might | |
| Luke vi. 7. | find an accusation against him. | |
| Luke vi. 8. | But he knew their thoughts, and said to the man which | |
| | had the withered hand, Rise up, and stand forth in the midst. | |
| | And he arose, and stood forth. | |
| Matt. xii. 10. | And they asked him, saying, Is it lawful to heal on the | |
| | Sabbath days ? that they might accuse him. | |
| Luke vi. 9. | Then said Jesus unto them, I will ask you one thing ; is | |
| | it lawful on the Sabbath days to do good or to do evil ? to | |
| | save life or to destroy it ? | |
| Mark iii. 4. | But they held their peace. | |
| Matt. xii. 11. | And he said unto them, What man shall there be among | |
| | you, that shall have one sheep, and if it fall into a pit on | |
| | the Sabbath day, will he not lay hold on it, and lift it out ? | |
| Matt. xii. 12. | How much then is a man better than a sheep ? Where- | |
| | fore it is lawful to do well on the Sabbath days. | |
| Mark iii. 5. | And when he had looked round about on them | |
| Luke vi. 10. | upon them all | |
| Mark iii. 5. | with anger ; being grieved for the hardness of their hearts ; | |
| | he saith unto the man, Stretch forth thine hand. | |
| Matt. xii. 13. | And he stretched it forth ; and it was restored whole, like as | |
| | the other. | |
| Matt. xii. 14. | Then the Pharisees | |
| Luke vi. 11. | were filled with madness, and (they) | |
| Mark iii. 6. | went forth with the Herodians, and straightway | |
| Matt. xii. 14. | held a council against him ; | |
| Luke vi. 11. | and communed one with another, what they might do to | |
| | Jesus, (and) | |
| Matt. xii. 14. | how they might destroy him. | |

Anger and
Indignation. CHARLES. I don't think it is right for the Evangelist to say that he looked round with anger—I don't think he ever was angry.

I think it means indignation.

GEORGE K. He looked angry.

LUCIA. He felt indignation.

FRANKLIN. I think they mistook the indignation for anger.

MR. ALCOTT. Is the look of indignation different from that of anger?

EMMA. The look of indignation is not like that of anger.

CHARLES. No; there is disdain in indignation—contempt for meanness. I don't think you can feel indignation without something of contempt.

MR. ALCOTT. Can anger be mistaken by the good?

SOME. Yes.

MR. ALCOTT. Are they likely to do so, unless they are easily angry themselves?

SOME. No.

MR. ALCOTT. Did Mark mistake?

CHARLES. Perhaps Mark was angry himself, and so thought Jesus was angry.

RECORDER. The word *anger*, in the time this translation of the Scriptures was made, did not mean any thing wrong. It merely meant trouble, agitation. Thus St. Paul says, "Be angry and sin not;" and in another part of the Bible it says, "God is angry with the wicked every day."

MR. ALCOTT. Anger generally refers to persons, and indignation to principles. I do not think any degree of anger is right on any occasion.

Paralysis. FRANKLIN. Is not a withered hand merely a palsied hand?

MR. ALCOTT. It arises from a paralysis of the nerves of motion. The machinery by which the soul acts on the hand is out of order.

GEORGE K. I like the tenth and eleventh verses; "And behold there was a man, &c." I was interested in their asking whether it was lawful to heal on the Sabbath days? It was a catch.

MR. ALCOTT. Why did they wish to do this?

GEORGE K. They wanted to hear what he could say.

LEMUEL. They wanted to accuse him before Pilate.

Awe of
Holiness,

FRANKLIN. When Jesus asked his questions, they held their peace, because they felt awe, they felt that they were in the wrong.

CHARLES. That shows some good in them.

FRANKLIN. I used to think they were struck dumb, but now I see that they felt awe.

MR. ALCOTT. Who has felt this awe sometimes among you?

(Several.)

Illustration.

Two little girls were standing in the parlor with their mother; and their father, looking over his papers, found a beautiful picture, and gave it to the oldest little girl; and her sister, who was younger, in a moment of jealousy, said, "I don't like father." And her father said, "I will give you a picture;" and he found another and gave it to her. And she said that it was not so pretty — that she did not like her sister. And their father said to the oldest, "Will you give your beautiful picture to your little sister?" and she gave it to her immediately; but the younger sister did not look pleased. She held her head down, and looked unhappy. Bye and bye her father said to her, "Which is the best girl, the one who gives away her picture, or the one who takes it?" She replied, "the one who gives it away." Soon the father went out of the room; and the little

girl followed him, and said, "Father, I am going to give this picture back again ;" and so she went and gave it back to her sister. Why was this?

FRANKLIN. She was overawed.

CHARLES. I should think that she would not have taken it in the first place.

MR. ALCOTT. She is a very little girl, not four years old. How many of you understand the movements of that little girl's mind?

(Several held up hands.)

Do you think that the generosity of the sentiment expressed by Jesus, about saving the body on Sunday or any day, and the illustrations he used, overawed them?

(They held up hands.)

What do you think of the questions of Self-Knowledge. Jesus, "Is it lawful to do good or to do evil on the Sabbath day"?

GEORGE K. By asking that question they could answer their own.

MR. ALCOTT. Do you observe that he often talked in this interrogative way?

CHARLES. Yes.

MR. ALCOTT. How was he able always to strike at the state of their minds? Why was it that he knew their states of mind?

LUCIA. He knew about Human Nature by having studied himself.

MR. ALCOTT. Do you think that you have some of this knowledge, by which you can discover what is going on in other people's minds?

(George K. held up his hand.)

What is the innermost feeling in me now?

(None answered but George K.)

GEORGE K. That we should attend. Sometimes I answer a question by asking another.

MR. ALCOTT. And so you understand this method of Jesus? Who knows something of Human Nature, and can tell what is going on within others' minds?

(Not many.)

I will see whether I know.

Self-Insight.

(He went on and made personal remarks, as to the present state of their minds, and asked whether he was right. Most acknowledged that he was right.)

MR. ALCOTT. Now what is my thought?

SEVERAL. You want us to attend.

MR. ALCOTT. How could Jesus know people's thoughts? By the same method of discovery that you would, if you discovered them?

Phases of Spirit.

GORGE K. Yes; he learnt it as we learn that people are happy by their smile.

CHARLES. He thought first of their words, then their manners, then their faces.

MR. ALCOTT. Why is it that faces mean more to some people than to others?

CHARLES. Because they understand — they examine faces.

MR. ALCOTT. What is it that tells?

CHARLES. The Spirit — the judgment.

LEMUEL. Other people's spirits were like his; and he knew his own, and so he knew others'.

MR. ALCOTT. Why don't we know?

FRANKLIN. Because we do not choose to try.

MR. ALCOTT. What gives the face its expression?

FRANK. Mind. Spirit.

LEMUEL. Thoughts and feelings.

MR. ALCOTT. What effect does self-indulgence give to the face?

Self-Indulgence.

FRANKLIN. It makes people's faces pale.

LEMUEL. It makes the face red.

Countenance
of Spirit.

MR. ALCOTT. Who think that the shape of the face is made by the predominant feelings and thoughts?

(*Almost all.*)

Who think the appetites and passions do not affect the face?

(*Some.*)

Who think that your faces are as expressive as they would have been, had you lived as you ought?

(*None held up hands.*)

Emblems of the
Passions.

You may give me some emblems of indignation, when it shows itself forth in the face.

(*No answer for a long time.*)

How did Jesus look?

FRANCIS. He looked sorrowful.

LUCIA. There was some degree of contempt.

MR. ALCOTT. Can you give an emblem of anger?

CHARLES. A tiger.

FRANKLIN. The elephant is indignant.

ANDREW. The hyena is the emblem of anger.

MR. ALCOTT. Give an emblem of love.

GEORGE B. An angel.

LEMUEL. A dove.

MR. ALCOTT. An emblem of revenge.

GEORGE B. An Indian.

CHARLES. A lion.

FRANKLIN. Apollyon.

MR. ALCOTT. That is factitious.

FRANKLIN. No more so than an angel.

CHARLES. Certainly not.

MR. ALCOTT. Your emblems this morning do not seem to come ; there is little imagination in them.

Idea of the
Scene.

MR. ALCOTT. Could you paint Jesus looking round on the multitude?

LUCIA. I can describe how he stands, but cannot describe his look.

(Others expressed the same.)

LEMUEL. I think he had a slight scowl.

CHARLES. Oh no; Jesus never had a scowl; he was looking down upon them.

Emblem.

MR. ALCOTT. Why did Jesus speak of raising a sheep out of the pit?

CHARLES. He knew that they valued their property, and he gave that as an emblem.

MR. ALCOTT. What two objects was he trying to value?

EMMA. A sheep and a man.

MR. ALCOTT. And if they would save a sheep on the Sabbath day—

CHARLES. Why should they not save a man?

Idea of the
Cure.

FRANCIS. The man stands before Jesus—

GEORGE K. And looks full of faith; and when Jesus told him to stretch his hand forth, he stretched it out immediately.

CHARLES. It took some little time to get the muscles into play.

MR. ALCOTT. Now tell me how you think it was done; how was it brought about—this healing of the withered arm?

CHARLES. The man knew Jesus was in the midst of his enemies, and his calling the man out gave him faith that he would cure him; and then Jesus stopped to ask questions to the rest, which made the man a little impatient; and when Jesus spoke to him, he was quite ready to hold out his hand.

MR. ALCOTT. Did the outward circumstances cure the man?

CHARLES. Together with the inward circumstances.

MR. ALCOTT. What were the inward circumstances? You must exert your minds and think.

LEMUEL. Jesus' faith in God that he could cure, and the man's faith that he could be cured.

MR. ALCOTT. Is the cure rendered remarkable by the fact, that people are standing round doubting — and that it is the Sabbath day?

(Several.)

Now tell how faith acts on the nerves, blood, muscles, &c., and cures the hand.

CHARLES. I don't know enough about physiology to tell.

MR. ALCOTT. Give your conjectures.

CHARLES. I don't know how the nerves are connected with the soul.

(*Mr. Alcott described the two centres of the nerves ; the one in the brain, the other in the pit of the stomach, and described how the body was formed, and then asked the question again. There was no answer.*)

Centres of
Action.

MR. ALCOTT. Is it a mystery?

ALL. Yes.

CHARLES. Somebody else must find it out.

MR. ALCOTT. What knowledge do you lack?

CHARLES. Knowledge of Body and Spirit both.

Physiology and
Psychology.

MR. ALCOTT. Do you suppose that you shall ever come to such a degree of knowledge, both of Bodies and Souls, that you shall know all about formation, diseases, &c., so that you shall be enabled to know how this withered arm was healed?

(*There was no answer.*)

Who think Jesus not only did the miracles, but understood how they were done?

(Several held up hands.)

CHARLES. He could not do them unless he knew how.

MR. ALCOTT. Do you not do some things without knowing how they are done — breathing for instance?

(Several held up hands.)

LEMUEL. But Jesus knew more than we do about breathing. If we knew about healing, as he did, we could do miracles also.

MR. ALCOTT. How did Jesus know?

LEMUEL. He was a part of God.

CHARLES and FRANKLIN. He was God.

Identity of
Spirit.

ANDREW. He was no more God than we all were, when we were born.

CHARLES. He used his God more — I mean he used himself more.

ANDREW. We were all God when we were babies ; but have lost our goodness, and Jesus did not ; and so he was always God, and we are not.

CHARLES. That is what I think.

LEMUEL. And I think just like Andrew.

FRANKLIN. And I.

MR. ALCOTT. Was God ever a little baby?

CHARLES. No ; he is in the baby — in all babies.

MR. ALCOTT. What part of the baby is not good?

CHARLES. The body.

MR. ALCOTT. Oh, then I understand that you think Spirit and God are exactly the same. But should we not rather say *Godlike*?

SEVERAL. Yes.

MR. ALCOTT. How did Jesus know what he knew? Are we, or those who come after us, to know how soul and body are united? and how?

MARTHA. Yes ; by reading the Bible and becoming good.

MR. ALCOTT. Suppose two people, very wise, and knowing all about the spirit and the body, to have a child free from all diseases, or tendencies to disease ; and able to arrange every thing about the life of the child as they wish, and to give all the good influences—do you think that this child, when it grew up, would be just like Jesus Christ, and could work miracles as he did? Or suppose him to have done wrong a very little, but to have repented fully ; would he do almost as Jesus did?

Spiritual
Nurture.

FRANKLIN. Not unless he could resist temptation.

MR. ALCOTT. But suppose he had, or repented.

CHARLES. That child would not have had the temptations of Jesus.

MR. ALCOTT. That wanders from the subject—but do you think this child, thus trained, could do miracles?

(Two held up hands.)

CHARLES. But he had done wrong a few times. I cannot satisfy my mind on the subject.

SAMUEL R. I cannot say one or the other.

GEORGE K. I don't think he could. I cannot imagine that any body else should do such miracles as Jesus did.

MR. ALCOTT. Suppose the knowledge of the body equal, would a physician acquainted with the soul be better than one who did not understand the soul?

Origin of
Disease.

SEVERAL. Yes.

MR. ALCOTT. Do you think diseases generally begin in the body?

(Several.)

Do any think that they begin in the soul?

(Martha and Others.)

CHARLES. Sickness comes from too much eating and drinking, which is done by the body.

MR. ALCOTT. Is the body the eater and drinker?
Seat of Appetite.

(Several said yes.)

NATHAN. No; the Spirit.

CHARLES. Does the spirit eat and drink?

MR. ALCOTT. Does a dead body eat and drink?

FRANCIS. No; because the spirit is not there to move the body.

LUCIA. I think the spirit eats and drinks through the body.

MR. ALCOTT. How?

FRANCIS. The will moves the body.

CHARLES. The spirit does not eat and drink, I am sure.

ANDREW. The spirit makes the body eat, and gets all the good; but it could not eat without a body.

MR. ALCOTT. Which is the eater?

ANDREW. The body eats, but the spirit sets it in motion.

GEORGE K. The spirit does not eat, it makes the body eat.

FRANKLIN. When the spirit leaves the body, the spirit does not eat.

MR. ALCOTT. What hungers?
Hunger.

SEVERAL. The Body.

SOME. The Spirit.

MR. ALCOTT. Does a dead body hunger?

GEORGE K. No; then the spirit must.

MR. ALCOTT. Which is the hungerer and thirster and eater?

GEORGE K. Why, I suppose it must be the spirit then.

Organs and
Appetites.

MR. ALCOTT. Does the eye see?

FRANCIS. Yes ; but the spirit makes it see.

MR. ALCOTT. Does the hand touch?

SEVERAL. Yes ; but the spirit moves it.

MR. ALCOTT. Does the knife cut?

SEVERAL. Yes ; but the hand uses it.

LEMUEL and LUCIA. No ; it is the spirit uses it.

MR. ALCOTT. Do you think, that the organs used for mastication have any power of their own?

CHARLES. No ; but the spirit gives them power.

MR. ALCOTT. Why is it that you think the body sees and hears, eats and drinks?

CHARLES. The spirit sees and hears, but does not eat and drink.

MARTHA. The spirit eats and fixes the food and builds it upon the body.

MR. ALCOTT. Has your spirit the appetite?

CHARLES. No ; the body has the appetite.

MR. ALCOTT. What organ of your body?

SEVERAL. The mouth.

MR. ALCOTT. What moves the mouth?

SEVERAL. The spirit.

MR. ALCOTT. What is the connexion between the spirit and the mouth?

CHARLES. I do not think any one can tell that.

MR. ALCOTT. It is very simple, if you will think. What makes the spirit act on the body?

SEVERAL. Hunger.

Seat of
Hunger.

MR. ALCOTT. Where is hunger, in the soul or the body?

SEVERAL. In the soul.

CHARLES. In the body. The soul does not hunger for food.

MR. ALCOTT. What acts in hunger?

CHARLES. The stomach wants something to do.

MR. ALCOTT. Does the hunger begin to act on the stomach, or the stomach act on the hunger?

CHARLES. We are so made that we hunger at times ; and the spirit directs the action of the body when it hungers, and makes it eat ; but the spirit does not hunger for food. The spirit hungers for inward things, and directs the body and makes it eat ; it does not get the food into itself.

MR. ALCOTT. But the spirit surely gets the good from the act of eating, does it not?

CHARLES. The spirit causes the body to eat, and the effect of the body's eating is good on the spirit ; but the effect is not the cause.

MR. ALCOTT. The effect is always involved in the cause. Did you ever hear these words — "Blessed are ye, when ye shall hunger and thirst after righteousness"?

CHARLES. I said the spirit hungered after inward things, but the body after material things. I think there is something low in making the spirit hunger after food.

MR. ALCOTT. Yet the spirit must take care of the body, supply its waste and build it up, as it tends to decay.

ANDREW. Mr. Alcott, I do not think that the soul hungers, because it makes the body hunger, any more than that the man is the house, because he builds it.

Opinions of
the Children.

MR. ALCOTT. Those, who agree with Charles, may hold up their hands.

(One or two did.)

Those who think that the Spirit hungers, may hold up their hands.

(Several did.)

I am unable to decide this question.

CHARLES. Then why do you reason against me, and bring up every argument that you can against what I say?

MR. ALCOTT. I do not reason against you ; I am endeavouring to bring out what you think, and also the other view.

CHARLES. What is your object then?

MR. ALCOTT. I will ask Lemuel — What is it that I am trying to do?

(Lemuel hesitated.)

MARTHA. I think you wanted to show Charles that the Spirit eats, and not the body ; for Charles seems to think that the body can do things without the Spirit.

CHARLES. Well, if I do seem to think so, I do not ; I think the body hungers, but the Spirit shows it how to satisfy its hunger ; but you wanted to make me think that the Spirit hungers.

MR. ALCOTT. Do any of you think that I wanted to make Charles think so?

SAMUEL R. I thought you wanted to make Charles see as you did about this.

MR. ALCOTT. I do not usually tell my opinion, — but it is true that I cannot conceive of the body hungering, any more than I can conceive of the body's seeing, or hearing, or touching, or running, or walking.

CHARLES. So it does run, and walk, and all ; but the Spirit makes it.

MR. ALCOTT. It is my opinion that the Spirit itself hungers after food for the body, as well as after spiritual things — that the Spirit sees, hears, walks.

CHARLES. I think the Spirit sees and hears, but that it only makes the body hunger and walk.

MR. ALCOTT. I see how it is in your mind and where the difficulty lies.

CHARLES. Well, I wish you would make me see how it is, for I cannot see that the Spirit hungers after food.

MR. ALCOTT. So I perceive; but we must now drop the subject, and bring the conversation to a close. It will come up again hereafter.

Subject. What has been the subject?
 FRANCIS. Spirit acting through the body.
(Several repeated the idea in several modifications.)

Method of Conversation. MR. ALCOTT. The conversation has been long to day. — We have had more than usual of argument, if argument it can be called.

CHARLES. I don't think it has been much of an argument on your side, for your side was only asking questions.

MR. ALCOTT. No; it is my object to make you argue — make you reason, by giving the terms. I have not sought in these conversations to present my own views of truth, but to call forth yours; and by so doing make you conscious of your own powers of finding it. It is the part of a wise instructor to tempt forth from the minds of his pupils the facts of their inmost consciousness, and make them apprehend the gifts and faculties of their own being. Education, when rightly understood, will be found to lie in the art of asking apt and fit questions, and in thus leading the mind by its own light to the perception of truth.

CONVERSATION L.

FORESIGHT OF SPIRIT.

PROPHECY.

Review. — Multitudes follow Jesus, from the Sacred Text. — Miracles. — Preaching. — Prophecy. — Idea of Prophets — Conditions of Prophecy. — Prophetic Instincts. — Inspiration. — Sympathy with Suffering and Sorrow. — Reformation. — Gentiles. — Imperfection. — Subject. — Suspension of the Conversations. — Synopsis of the preceding Conversations. — Close.

MR. ALCOTT. How many have read over the lesson for the day?

(Many held up hands.)

The rest may read it over now.

(A pause.)

He then asked, what was the subject of the last conversation?

NATHAN. Whether it was right to heal on the Sabbath day.

ANDREW. Jesus curing the withered arm.

(Lemuel and Others repeated the same idea.)

MR. ALCOTT. What subject opened out of these circumstances?

They did not answer, and Mr. Alcott read the lesson for the day.

MULTITUDES FOLLOW JESUS.

MATT. xii. 15-22. MARK iii. 7-13.

 Vulgar Æra, 27. Julian Period, 4740.
 In a Progress.

Matt xii. 15.	Humanity.	But when Jesus knew it, he withdrew himself from thence,
Mark iii. 7.		with his disciples to the sea :
Matt. xii. 15.	and great multitudes followed him,	
Mark iii. 7.	from Galilee, and from Judæa, and from Jerusalem, and from Idumea, and from beyond Jordan :	
Mark iii. 8.	And they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him.	
Mark iii. 9.	And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.	
Mark iii. 10.	For he had healed many ; insomuch that they pressed upon him to touch him, as many as had plagues.	
Matt. xii. 15.	and he healed them all,	
Mark iii. 11.	And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.	
Mark iii. 12.	And he straightway charged them that they should not make him known.	
Matt. xii. 17.	That it might be fulfilled which was spoken by Esaias the prophet, saying,	
Matt. xii. 18.	* Behold my servant whom I have chosen ; My beloved, in whom my soul is well pleased ; I will put my spirit upon him, And he shall show judgment to the Gentiles,	
Matt. xii. 19.	He shall not strive nor cry ; Neither shall any man hear his voice in the streets,	
Matt. xii. 20.	A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.	
Matt. xii. 21.	And in his name shall the Gentiles trust.	

He then showed on the map the extent of country from which the multitude came to him.

* Isaiah xlii. 1,

Miracles. **MR. ALCOTT.** Why did the multitudes go and seek Jesus?

HERBERT. Because they wanted to hear him preach.

MR. ALCOTT. Did you ever go to hear any one talk about right and wrong?

HERBERT. No.

NATHAN. Yes ; you do, whenever you go to church.

LEMUEL. The multitudes followed Jesus to see his miracles.

MR. ALCOTT. Could you see a miracle?

SEVERAL. No ; a miracle is in the thought.

NATHAN. A miracle is partly in the eye, but mostly in the thoughts and feelings.

MR. ALCOTT. Did you ever see a miracle?

GEORGE K. Yes ; a great many.

MR. ALCOTT. What?

GEORGE K. Why, breathing — the motion of the pulse.

CHARLES. It can be proved that miracles are not in sight, but in feeling ; for whatever you might see, you could not know it was a miracle, unless you thought and felt — all the miracle is in the meaning.

MR. ALCOTT. Did the people go to see the outward miracles of Jesus, or to feel miracles within their spirits?

LEMUEL. Partly for one and partly for the other.

Preaching. **MR. ALCOTT.** Why did he provide a ship?

LEMUEL. He did not want the multitude pressing round him.

GEORGE K. And he did not want to be interrupted in the midst of his sentences to heal sick people. I think he wanted to do, as once before, when the multitude thronged upon him ; he wanted to have the boat ready, so that he might get in and row off a little from the land, and stand and speak where all could hear

and see him, which would be better for them and better for him.

MR. ALCOTT. Yes; but, George, don't you think Jesus was always willing to be interrupted in the midst of his sentences to heal sick persons?

GEORGE K. Yes; I suppose he was.

Prophecy. CHARLES. "He shall not strive, nor cry," &c. I think this means that his being the Son of God should not be proved, by his crying aloud about his being the Son of God, and praising himself; but it would be found out by his actions.

GEORGE K. I think the reason Jesus did as he did was because he wanted to do what would prove the prophecy of Isaiah true.

MR. ALCOTT. Do you suppose Jesus would have done this, if Isaiah had said nothing about it?

GEORGE K. Yes; for his conscience' sake.

MR. ALCOTT. Do you suppose that Jesus had in his mind, as he went about doing good, what Isaiah had said?

GEORGE K. Yes.

CHARLES. Because Isaiah had prophesied about God, and therefore Jesus wanted to make the prophecy true. But if Isaiah had not prophesied about good things, he would not have felt in his conscience any desire to prove it true.

GEORGE K. I do not think now that he did it to make Isaiah's prophecy true, but because his conscience told him to. But God wanted to prove Isaiah's prophecy true, and so he told Jesus through his conscience to do those things.

Idea of Prophets. MR. ALCOTT. What is a prophet?

ANDREW, I think only a good man can be a prophet, because he keeps his Spirit pure.

MR. ALCOTT. Are there any prophets now?

ANDREW. I don't know of one.

LEMUEL. I think there may be one whom God tells ; and that he can assist others to be good. God tells a good man more than a wicked man.

MR. ALCOTT. Does God make a man a prophet, or does he make himself ?

LEMUEL. Himself.

MR. ALCOTT. How does a prophet find out things?

GEORGE K. God tells him.

MR. ALCOTT. Is a prophet born, or does it depend on himself to be a prophet?

GEORGE K. It depends all on himself.

CHARLES. I think good people, who hope to make others good, are thus made to prophesy, and believe that it will come to pass.

MR. ALCOTT. Hope then is the prophet?

CHARLES. Yes ; Hope and Faith.

Condition of
Prophecy.

MR. ALCOTT. Are there any prophets now?

CHARLES. No ; because people are not so good now ; they have not hope and faith ; but if all the babies could speak right off there would be prophets enough.

MR. ALCOTT. What is it that despoils these little ones of their prophetic power?

CHARLES. Oh, they learn outward things, and it takes up their attention, and the bad begins to come in.

MR. ALCOTT. Suppose the father and mother had the prophetic power, and should guard it in their children.

CHARLES. It would be necessary to have a great many parents join and arrange things, so that the babies should not be tempted too much by outward things ; they should make a society, a prophetic society. Be-

sides, there is another reason why babies cannot be prophets immediately — it takes them some time to get acquainted with their bodies, and get their organs used to speaking ; and they are not able to speak till it is too late. It is important that the child should be taught to keep on good terms with the body ; should feed it right, and take right care of it.

MR. ALCOTT. Can there be a prophet among you?

(Some thought there might, and some not.)

CHARLES. I think every one can be a prophet ; every one has the small germs of the prophet within him.

Prophetic
Instincts.

MR. ALCOTT. Are there other creatures beside men that prophesy?

GEORGE K. Quails prophesy rainy weather.

CHARLES. Cows in Switzerland go under fir-trees before there are storms ; and storms always come soon after, though there is not the slightest cloud in the sky before. I saw that in a well authenticated account.

MR. ALCOTT. Do you believe these things?

CHARLES. Yes.

MR. ALCOTT. What believes?

CHARLES. My prophetic power, I suppose.

MR. ALCOTT. How is it with birds of passage?

GEORGE K. What we call prophecy in animals is generally called instinct.

MR. ALCOTT. What is instinct?

CHARLES. I do not like to think that animals that prophesy, and birds of passage, &c., when they prophesy, act as machines. I like to think they know.

MARTHA. I used to think that prophets were never babies ; but thought they came into the world grown up.

MR. ALCOTT. Do you think so now?

MARTHA. Yes, rather.

CHARLES. But if they were born grown up, they would still be young.

MARTHA. But their Spirits might be old.

CHARLES. What would a mother say, if God should give her a great man for a child!

MARTHA. I did not think they had parents, but came from God.

CHARLES. I used to think so too; for it says in one place, that two prophets went up to heaven in chariots of fire; and I supposed that, if they could go off so, they might have come so.

MR. ALCOTT. What do you say to this
Inspiration. verse, "Behold my servant," &c.?

NATHAN. "My beloved" means Jesus. God was pleased with him because he was good — full of spirit.

MR. ALCOTT. Have you ever felt that thoughts were given you, that you were full of spirit?

GEORGE K. Yes; all our thoughts are given us; I think that God chose Jesus from out of his angels,

MR. ALCOTT. What are angels?

LEMUEL. Spirits without bodies.

MR. ALCOTT. How did God put his Spirit upon him?

GEORGE K. God gave some of his Spirit, not all of it, upon him — but a great deal.

LEMUEL. You should not say *a great deal*.

NATHAN. He gave him a little at first to see if he would use it well, and then more.

CHARLES. I wish you would let me say that God is up in the sky; for I like to think of God up there, though I know he is in my thought and inspires it. For I like to have a place; and that is so pure, so blue, and handsome, with such beautiful stars!

MR. ALCOTT. But there is danger of mistaking the forms for the thoughts themselves.

CHARLES. Oh, I don't think I should ever go so far as that.

Sympathy with
Suffering and
Sorrow. MR. ALCOTT. What is meant by "A bruised reed shall he not break," &c.?

CHARLES. The smoking flax means virtue, and that he will help it burn bright.

LEMUEL. The smoking flax means love, and he does not put it out.

MR. ALCOTT. "The bruised reed," — What is that an emblem of?

CHARLES. A bruised reed is a person who has allowed his body to master him, and the Spirit is passed away. Jesus, when he came, found a great many in that state, and he did not discourage them, but tried to get back their strength.

SAMUEL R. A bad man is a bruised reed — he is broken down, and finds it hard to mend — but he ought not to give up, and Jesus would not discourage him.

MR. ALCOTT. Suppose a person is very unhappy, bereaved, bruised in heart.

LEMUEL. He should be comforted.

CHARLES. Oh yes; that was what I wanted to say. There is a beautiful piece in Cheever's Common Place Book about that.

Reformation. MR. ALCOTT. What is meant by judgment and victory here?

CHARLES. Oh, when a person is all wrong and has injured his body very much — increased its appetites, and filled it with bad habits, and his strength is almost gone, and it is very hard to repent and have pure thoughts, and get right ideas, and do right all the time, and not indulge, then it is a very great victory for him to be as he ought, and understand the words of Jesus, and do as he directs.

MR. ALCOTT. Who are the Gentiles?

Gentiles.

CHARLES. I suppose the rest of the world thought the Jews, who were the only people that ever had prophets, were a great deal better than they. God had seemed to send every thing to them; and there were no prophets any where else. But when Jesus came to the whole world, then they found they were something themselves, and trusted in him.

MR. ALCOTT. What has interested you most in this conversation.

Imperfection.

STILLMAN. About the prophets.

MR. ALCOTT. Do you think that you can ever be a prophet?

STILLMAN. Yes.

MR. ALCOTT. Some think they never can.

CHARLES. Then they never will be.

GEORGE B. I think I never can be a prophet, because I am not good enough.

MR. ALCOTT. Will not God let you be good enough? — has he arranged things so that you cannot be good?

GEORGE B. No.

MR. ALCOTT. Then is it God or yourself that prevents you from being a prophet?

GEORGE B. It is myself, I do not try hard enough.

MR. ALCOTT. What is the subject of our conversation to-day.

Subject.

LEMUEL. Prophecy — the means of prophecy.

MR. ALCOTT. We have now followed Jesus through the varied and successive scenes of his life, to the time when he is preparing to enter upon a more public course of action. In our next conversation we shall see him preparing to preach his celebrated Sermon on the Mount. But we

Suspension
of the Con-
versations.

shall leave him for the present; and after Vacation, during which I hope you will refresh your minds, and renovate your bodies, by healthful sports and beautiful scenery, resume our conversations at this place.

Before we close, however, let us dwell a moment on the principal events that have interested us. At our last general review, we left Jesus, whom we regard as the Symbol of Spirit, about making disciples. We have now seen this same Spirit, of which he is the type to our outward senses, gaining Disciples; sanctioning Marriage by its presence; announcing the glorious doctrines of Immortality, of Spiritual Renewal, and Spiritual Worship; the Efficacy of Faith, its power over Physical Nature, and its Divine Sympathy with Suffering and Sorrow.



END OF VOL. II.

Acme

Bookbinding Co., Inc.
100 Cambridge St.
Charlestown, MA 02129

R.B.R./

v.2



3 2044 054 764 725

ANDOVER-HARVARD THEOLOGICAL LIBRARY

